

T H E  
SPIRIT  
O F  
MAN:

O R,  
Some Meditations (by way of *Essay*) on  
the Sense of that Scripture.

[1] *Thef. 1. 23. And the very God of Peace Sancti-  
fie you wholly, and I pray God, your whole Spirit,  
and Soul, and Body, be Preserved Blameless un-  
to the Coming of our Lord Jesus Christ.*

---

By *Charles Morton*, Minister of the Gospel  
at *Charlstown* in *New-England*.

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*Mal. 3. 16. Take heed to your Spirit.  
Luke 19. 55. Ye know not what manner  
of Spirit you are of.*

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#### ERRATA.

**P**Age 23. line 19. for *Casual* r. *Equally*.  
p. 26. l. 2. after *That* r. *Tho'* p. 50. l.  
30. for *To*. read in. p. 77. l. 29. for *The*  
r. *They* p. 78. l. 24. for *Clears* r. *cleaves*.  
p. 85. l. 21. for *whence* r. *where*.





**A**S we have all manner of Demon-  
strations, to assure us, of what *E-*  
*ihu* asserted when he said, *There is a*  
*Spirit in man*; so we have the Eternal  
*Spirit* of God Himself, by the Pen of  
His Inspired *Solomon*, Recommending  
this Blessed Oracle of Wisdom unto us,  
*A man of Understanding is of an Excel-*  
*lent Spirit*. Indeed, we have no *Under-*  
*standing* till, believing that we have  
within us, a *Spirit Excellent* for the first  
Author and Nature of it, we Endea-  
vour above all things to make that  
*Spirit* become yet more *Excellent*, by the  
Alterations of a *New Birth* upon it.  
The Woful and Rueful Degeneracy,  
which has betallen the *Spirit* of Man,  
by his Fall into *Sin*, is a matter of the  
most bleeding Lamentations, unto eve-  
ry *Spirit* that in the least measure be-  
gins to Awaken out of that Lamentable  
*Fall*. Yea, The whole Creation Groans  
over the vitiated *Spirit* of man, and  
sighs, *How art thou Fallen, O thou Child*  
*of the Morning*! Accordingly, when once  
the Symptoms of a Recovery, from,  
A 2 *The*

*The madness in our Hearts while we Live,*  
do dawn in the Reflections of our Spirit,  
upon its own unhappy Depravations our  
chief Question and Study then is, What  
we shall do for the Salvation of that Spi-  
rit from the Distempers of it; and we  
become wonderfully Thankful unto our  
God, for His accommodating of Us, with  
such means of Grace, as He never be-  
flow'd upon the *Apostate Spirits*, whom He  
hath Reserved in *Darkness under Everlasting*  
*Chains*. If we duly consider, the *Natural*  
*Faculties* of that Spirit, which the *Father of*  
*Spirits* hath Breathed into us, or the pro-  
vision which God has made for it, in the  
*Spiritual World*, we shall indeed reckon,  
that our Spirit is too *Excellent* a Thing to  
be neglected; yea, that there is no Folly  
like that of the man, who *Despiset* his  
*own Soul*. But if we again consider the  
*Moral Pollutions*, which have disordered  
our Spirit, we may be soon convinced,  
That we are in Danger of *Dying without*  
*Wisdom*, whereby the *Excellency that is in us*  
*then will go away*: And that there had  
need be some *Effayes* towards a Revival  
of the *Primitive Excellency* in our Nobler  
and Better Part, in order to our *Meetness*  
*for the Inheritance of the Saints in Light*.  
Now, as the whole work of *Sanctification*  
upon

upon the *Spirit*, is necessary to make it *Excellent*, so, there is a notable stroke of that work performed in the *Sanctification* of the *Humour*, which is to be seen in the *Temper* and *Biafs* of that *Spirit*. There is a certain *Air* of our *Complexion*, which Results from some Circumstances of the *Union* between our *Souls* and our *Bodies*; and this Disposition, we ordinarily call, *The Spirit of the man*. Let *This* be Sanctify'd, and the *Man* will become one of, *The Excellent in the Earth*. It would be a marvellous Renewal of the *Divine Image* in our *Spirits*, and it would render us extraordinarily as well Serviceable to others, as Comfortable to our selves, if that *Inclination* which our *Spirits* have, as they are *United*, and therefore very much *Conform'd*, unto our *Bodies*, were *Preserved Blameless*: and were this remarkable Article of *Sanctification*, more considered, we should see perhaps, far more *Excellent Spirits*, than are now too frequently beheld in those that wear the *Name*, that began at *Antioch*.

To promote this *Holiness* and *Happiness*, the Reader is here blessed with the *Worthy Labours*, of a Learned, Pious, and now Aged Servant of the Lord Jesus Christ in the Ministry of the Gospel. He is a person too considerable in his Generation,

to

to want any of our Commendation; and as for this his Judicious Treatise, 'twill by its own Pertinency, and Usefulness, abundantly Commend it self unto every sensible person, that shall peruse it with a just Attention. All that belongs unto Us, is to follow it with our Prayers, That He who *Forms the Spirit of man within him*, would by this Book assist the Readers in *Reforming* whatever they may find in their own *Spirits* calling for that *Reformation*; and in *Glorifying* of God, with the *Spirits*, which He has Made and Bought for His own Immortal Glory.

Increase Nather  
James Allen  
Samuel Willard  
John Bailly  
Cotton Nather

The



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THE  
SPIRIT of MAN.

O R,

Some Meditations ( by  
way of Essay ) on the  
sense of that Scripture.

1 Thes. 5. 23.

*And the very God of Peace Sanctifie you  
wholly, and I pray God your whole SPI-  
RIT, and SOUL and BODY, be pre-  
served blameless unto the Coming of our  
Lord Jesus Christ.*

**T**He Apostle, having given the  
*Thessalonians*, divers Exhortati-  
ons in the preceding Verses,  
closes all with a profession of  
Prayer for them ; as well knowing, That  
all Counsels, or Charges by men, tho<sup>t</sup>  
B sent

sent from God himself, would be of n<sup>o</sup> effect, unless God by his Sanctifying do give men Grace to Improve

He prays, not only that they may be *Sanctified*, but that they may be *wholly* so; And that the fulness of the Expression [ *HOLOTELEIS*, wholly perfectly ] may the better appear, He Descends to all the *particulars*, that are in Man; he mentions the chief Heads of them, which are either *all* that is in Man, or *To which All*, that belongs to Meer Man, may be Referred. Your *whole Spirit*, and *Soul*, and *Body*; that they may be Sanctified or *filled* with Grace; and not only so, but also *preserved blameless* therein to the Coming of our Lord Jesus Christ; ( that is ) *preserved to the End*.

We shall a little Explain the words: *The very God of peace*, ( *Autos de O Theos* ) or the God of Peace himself: 'twas a frequent Option, Benediction, Salutation or Valediction, [ *Peace be to you.* ] In the word *Peace*, all good was comprehended. So, to these same persons, 2 *Thef.* 3. 16. Now the Lord of Peace himself, give you peace always, by all means. Here in the Text it seems to Referr to a Duty, peace with men, v. 13. be at peace among your selves



*Sanctified and Preserved.* 3

*selves.* And a *priviledge*, peace with God, and in your *Consciences*. To both which *Sanctification* doth contribute, in the performance of the afore-mentioned Duties.

[*Sanctifie you*] *HAGIASAI*, make you holy, or separate and consecrate you to himself, ( this is the *Notation* of the word.) The *Definition* of the Thing, *Sanctification*, is *A Renewal of the whole man*, whereby we are enabled daily more and more to Die unto Sin and Live unto *Righteousness* according to Gods *Foreordination*.

[*Wholly*] *HOLOTELEIS*, wholly-perfectly (as is before noted) is, To Extend this work of Grace, to all the parts of Grace, and all the parts of *Man*. The parts of Grace, both *Habits* and *Acts*; and in both, the perfection of *Degrees*, and persistance of *Duration*. In the parts of *Man*, that which follows.

[And I pray God your *whole Spirit*] *HOLOCLERON TO PNEUMA*. The word *HOLOCLERON* signifies properly (*Hæres ex assè*) a compleat Heir, from whom nothing is given away; or one that has the whole Inheritance. It therefore ( I think ) does here signify all that Appertains to Man, expressed by the word *Spirit*, *HUMON TO PNEUMA*. All the Spirit that is in you, or all that may be

called *your Spirit*. *Your* ; not the *Spirit of God* in you; for *He* is not capable of Sanctification, being already, and always in himself perfectly Holy. *TO PNEUMA*, The *Spirit* : *What it is*, is the chief matter of our present Enquiry ; and therefore of it, more fully after ; only we shall here Note, That it seems to be a more *General*, and comprehensive word, in which the two that follow are Included

[ *And Soul and Body* ] *KI HE PSUCHE KI TO SOMA*. The Latin [ *Et Anima, & Corpus* ] I should not scruple to Translate [ *Both the Soul and the Body,* ] and if ( *et & et* ) in Latin signifie [ *Both, & And* ] why ( *KI & KI* in Greek, does not as properly the same, I see no Reason. And then the Text would run thus. I pray that your *whole compleat Spirit* ( as a General ) *Both Soul and Body* ( two special Ingredients thereof, or contributors thereunto ) may be preserved, &c.

[ *Preserved* ] *TERETHEIE*, may be carefully watched ; as those that keep Guard in a Garrison ; for this Spirit of a man, is most liable to Assaults by Temptation: And because men are apt to be Defective in this Spiritual Watch, I pray that God would take the charge of you, watch over you and keep you safe.

[ *Blameless* ]

[ *Blameless* ] *AMEMPTOS*, so as *Momus* ( the Carper ) shall find no fault in you ; so is the word Rendred, *Phil.* 2. 15. and 3. 6. 'Tis supposed you are, or will be, wholly Sanctified ( according to the first Prayer in the Text, ) but this notwithstanding your *peculiar Spirit* is apt to run out, and so be blameable, unless you are *especially* protected, guided and preserved.

[ *To the coming of our Lord.* ] that is, to the end ; Till you come thro' Grace to Glory. This needs no farther Explication as to the present Enquiry. The *words* thus Explained, we come now to view the *parts* of the Text, wherein we have.

1. Two *Acts*. *Sanctification* and *Preservation*.

2. The *Author* of them, *God* ; to whom the Prayer is Directed.

3. The *Modification* of them ; *wholly, throughout, continually*.

4. The *Subject*, the *whole man*, expressed by the *Whole Spirit, both Soul and Body*. And this Last it is, with which ( at present ) we are mostly concerned.

The *Whole Man* is sometimes expressed by only two words [ *Soul and Body, or Spirit and Body* ] which are the two physical, or constituent parts of Man. So *1 Cor.* 6. 20. *Ye are Bought with a price, therefore*

## 6. *The Spirit of Man*

*therefore Glorifie God in your Body, and in your Spirits which are Gods.* Also in 2 Cor.

7. 1. *Having these promises, Let us cleanse our selves from all filthiness of the Flesh and Spirit.* In both which places *Spirit* is the same with *Soul*; and *Flesh* in the latter, is the same with *Body* in the former. But why here the *whole man* (for 'twas the same to be *preserved* that was to be *Sanctified*) why (I say) he should be here expressed by three particulars, is a matter wherein Expositors do differ, and I find these several Interpretations of the place.

1. Some will have *Spirit* and *Soul* to be put *Exegetically*; as if both signified but one and the same thing; one being added only as Explication of the other; so *Austin.*) But (indeed methinks) this here seems a little harsh, because needless; for *Soul* and *Body*, or *Spirit* and *Body* (as it is in the two fore-cited Scriptures) were Intelligible enough to express the two physical constituents of a man. Besides, the particle [ *Kl. And*, or rather *Both* ] seems to connect *Spirit*, *And* *Soul*, as two things that have some Distinction between them.

2. Others will have *Spirit* to signifie the *Mind and Understanding*; and *Soul* the *Will and Affections* (*Calvin, Marlorate*, and divers others) from whom I would not

willingly Dissent, and therefore shall not slight their Judgment ; yet I must humbly profess, however clear the Notion was to them, it is not so to me ; for that which they call *Soul* is as truly *Spirit*, as the Leading Faculty ( the *Intellect*. ) Yea, I find the Expressions quite Traniverse ; As if *Soul* signified the *Intellectual* Faculty and *Spirit* the *Volitive* ) in *Mary's* Song. *Luk. i. 46, 47. My Soul doth Magnify the Lord ; and my Spirit hath Rejoyced in God my Saviour.* As if she had said ; My *Soul*, ( that is, my Mind and Understanding ) *Doth Magnify* ( *i. e.* Has high Thoughts of God, great Estimation of him ; which are Acts of the *Intellect*, and the only Internal Magnification of him ) And my *Spirit*, ( *i. e.* my Will and Affections ) hath Rejoyced ( which is their proper Act. ) This to me seems more currant, if in this place there be a *Distinction* between *Soul* and *Spirit*. But I will not Assert it, I rather think there is none here ; only her Inward Joy of heart, being great ; her Outward Expressions thereof in words, are Enlarged ; *Soul* and *Spirit* in a *Pleonasm* signifying only her Inner Man. But if *Spirit* here do present us with any *Distinct* Notion, I should take it to be, a *Chearful Frame of Spirit*, in which she then was ; and then, it will fully fall in with our

present Conceptions of the word *Spirit* in our Text, as shall be shewn anon.

3. Some will have *Spirit* ( in our Text ) to signify the *Higher* Faculties ( both *Understanding* and *Will* ) the *Rational* part in man ; and *Soul*, the Inferiour Faculties common to man with Bruits and Plants ( *Sensitive, Vegetative, &c.* ) This indeed is a common Interpretation. But methinks it is harsh to Denominate *Mans Soul* from the Inferiour Powers ( contrary to that *Logical* Rule. *Denomination is from the better part.* Nor do I find in Scripture ( to my Remembrance ) the word *Soul*, any where else to have this signification. Nor ( Lastly ) are these Lower Faculties capable of other Sanctification then that of the Body, which is to be but Instrumental to the Soul in Holiness ; and therefore thus to separate *Soul* from *Spirit*, is but to confound it with Body in the business of *Sanctification* and *Preservation* here spoken of.

These three forementioned Interpretations I will not Absolutely deny, nor Contend with their Authors about them ; Because they all agree well enough in the *General Scope* of the place, which is ( be sure ) that *all*, that is *In Man* be sanctified to God, However any one part be Distinguished

Distinguished from the other. Yet I am apt to think that a *more Proper* Interpretation may be found, which will give a more Full and Edifying sense to the place, then is usually ascribed to it.

For the Enquiry after this we shall consider to what things the Name of *Spirit* is given in Scripture besides those before mentioned : And this I finde to be, to some things *Out of Man*, and some things *In Man*.

I. *Out of Man* the Word ( *Spirit* ) is ascribed both to God and Creatures.

1. To God both Essential and Personal.

1. *Essential*, as in *Job. 4. 24* *God is a Spirit, and they that worship him, &c.* Not that *Spirit* is an *Univocal Genus* of God and any of his Creatures ; for then there would be a *Common Nature* ; but there is *Infinite Distance* between them : Only because *Spirit* is the Name of the *most Noble* Created Nature, we Ascribe it also to God by *Analgie*, for that we have no better Name to give him.

2. *Personal*, the *Third* in the Blessed *Trinity*, under the Title of the *Holy Ghost*, or *Spirit* ; the *Spirit of the Lord* ; of *Jesus &c.* But this is not *OUR Spirit* ; nor is he to be *Sanctified* & *Preserved* ; and so cannot be here meant.

2. To

2. To *Angels*, both Good and Bad ; but Bad *Angels* cannot be Sanctified ; and Good need no Prayers in this Respect : Nor can they be called *OUR Spirits*, unless by Affignation of particular *Guardian Angels* to particular men ; which ( whatever were the Opinion of some Jews, and Gentiles of old ) I know no ground to Believe. This of the Spirit Out of *Man*.

2. In *Man*, the Spirit is that, which belongs to a man in a proper and natural sense ; and of this kind there seem to be four distinct Significations of the word. Such as.

1. When taken for the *Soul* ( the *forma hominis* ) Resigned up to God in Death. So I understand *David*, *Psa.* 31. 5. *Unto thee, O Lord I commit my Spirit ;* ( however men deal with my *Body* ; ) And this the rather, because *Christ*, at his Death using the same words, must needs be so understood. *Luk.* 23. 46. Agreeable to *Eccles.* 12. 7. *The Spirit returns to God who gave it.* And in the same sense also, *Ch.* 11. 5. *Thou knowest not the way of the Spirit, nor how the Bones grow in the womb.* That is, ( as I take it ) Thou understandest not how the *Soul* doth form the *Body*, as an Habitation for it self. 'Tis the *Inward* part of man ; so the *Exegesis* seems very plain.



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plain, in that Isa. 26. 9. *With my Soul have I desired thee in the night; yea, with my Spirit within me will I seek thee early; i. e. with my inward man I have, and will, apply my self to thee: from whence arises a Tropical sense of Spirit, namely to signifie Sincerity. God is my witness, whom I Serve in my Spirit in the Gospel, Rom. 1. 9.*

2 Spirit is taken for the Life, or Union of Soul and Body; or Souls being in the State of Union. So I understand, Job. 10. 12. *thou hast granted me Life, and thy visitation hath preserved my Spirit; namely to continue in and with my Body. And ch. 34. 14. 15 If God gather to himself mans spirit and his breath, all flesh shall perish together, and man shall turn again unto Dust.* Thus tis said of the Damfel. whom our Saviour Rayfed to Life; Her Spirit came again, and she arose Luk 8. 55. *came again (ie) to be again United to her Body.* We Read Eccl. 3. 21. *of the Spirit of a man, that goes upwards; and the Spirit of a beast that goeth Downwards, If the Spirit in both parts be understood in the same sense (as most likely it is); then either Brutes have proper Spirits (which many are loath to admit;) or the Spirit of man must signifie but the Life, which is all (if*

(if not more, then) some will allow to Beasts. Again, Chap. 8. 8. *No man hath power over the Spirit, to Retain the Spirit in the Day of Death.* i. e. No man is Master of his own Life to prolong it. To the same purpose is that Expression in *Hezekiah's Prayer*, Isa. 38. 16. *O Lord by these things men Live, and in all these things is the Life of my Spirit, so wilt thou Recover me, and make me to Live.* He means not by the Life of his Spirit; the continued Duration of his Ever-living Soul, but the continuance of its Union with the Body, whereby the Life of his person should be prolonged.

The Spirit, in this sense taken, may indeed be Sanctified. The Life may be Devoted unto God; according to that of the Apostle. *Rom 14. 8. Whether we Live, we Live unto the Lord; or Whether we Dye &c.* But this (I think is not the direct meaning of the Spirit in our Text.

3. Spirit is taken for some special Faculties, or particular Acts of the mind; such as,

1. *Understanding*, Prov. 20. 27. *The Spirit of a man is the Candle of the Lord, searching all the Inward Parts of the Belly;* not in an Anatomical, but Moral sense; The Understanding is set up by God in man (as a Candle) to search and find

find out by its Exercise, all those Inward Acts and Inclinations which would otherwise lie hidden and undiscovered. So that, *Isa. 29. 24. They that Erred in Spirit, shall come to Understanding, and they that Murmured, shall Learn Doctrine.* That is, they that had misapprehensions of Me, and my Ways, shall come to *Understanding* ( not the *Faculty*, but ) the *Rectitude* thereof; and they that Murmured, whose *Wills* were averse to embrace Truth shall be graciously Inclined to Learn that which is Right.

2. The *Fancy* or *Imagination* is sometimes to be understood by *Spirit*. *Ezek. 13. 3. Wo unto the Foolish Prophets, that follow their own Spirit, and have seen nothing, or that walk after the things which they have not seen; (as in orig. ) which God hath not Revealed to them, but they have fabricated to themselves out of their Evil Hearts and Foolish Fancies or Imaginations.*

3. The *Spirit* is also taken for the *Thoughts upon*, or *Remembring* of some person or thing. Thus the Apostle Expresses his *Thinking* of the *Corinthians* *1 Cor. 5. 3. I verily as absent in Body, but present in Spirit, have judged already, as tho' I were present, concerning him that hath done*

*done this Deed.* He thought of them and their Affairs; tho' at a distance from them. So of the *Colossians, Chap. 2. 5.* *Tho' I be absent in the Flesh, yet am I with you in the Spirit, Joying and Beholding your order, and the steadfastness of your Faith in Christ.* He Rejoyced to behold their Graces by the eye of his mind, his Cogitations of them. And thus much of the Souls *Faculties* or *Acts*, for which sometimes the word *Spirit* is taken.

4. *Spirit* is Lastly taken for some *Qualifications*, or *Inclinations* of the mind as *United* to the Body, and *Conformed* much thereunto.

This is the product of *Nature*, *Acquisition* and *Circumstances* of Life, all which concur to form the *GENIUS*, *Temper*, or *Disposition* of man. Each man hath something *peculiar* to himself in this Respect; as he has in the Features of his Countenance, Stature, Shape, Meen or Carriage of his Body, whereby he is Distinguished from any other. So, if we ask, [ *What spirit is he of?* ] we mean, of what Temper, Inclination or Genius? How Disposed? How Qualified? And the true Answers will be as various, as men; of whom *one* man is (by Nature

ture, Acquisition, or both ) of a sober, grave Spirit. *Another* of a Quick, Active, Cheerful Spirit. *Another* of a weak, timorous, Careful ; *Some* are Gentiel, Generous, Courteous, Open Hearted ; *Others* Churlish, Clownish, Surly, Rough, Close and Reserved, &c. All these *Spirits* are viciated by Corrupt Nature ; and may by the Spirit of Grace be so Sanctified, as to Render men *Serviceable*, tho' in a *different* way, and of good acceptance both with God and man.

Now, *This* I take to be the *most proper* meaning of the word *Spirit* Here in the Text ; And then the sense of it is,

[ I Pray God you may be wholly Sanctified in every Part and Faculty ; every Power, Natural & Acquired ; and being Sanctified may be wholly also preserved ; In General your whole Spirit ; All that gives any of you a Distinguishing Character from other men ; more Particularly, your Soul ( the *forma hominis* ) the Inner part ; and your Body ( the *materia hominis* ) or Outer part, Both which are Included in the Spirit, which Results from both : The Faculties of the Soul, with their Habitations, or Improvements ; and the Temperament of the Body, attended with Outward Circumstances, contributing

‘ting thereunto.] This I think is the Apostles meaning, if I rightly understand him.

Having thus laid down the *Notion in General*, we shall Endeavour to make it plain, by opening some particulars. As

1. There is in Scripture such a Distinction between the *Soul* and *Spirit*, which we shall first shew by one place in the *General*, and after by more particularly in their proper places.

The place in *General* is that of *Hebr. 4. 12, 13.* *The Word of God is quick and powerful, and sharper than any Two Edged Sword, piercing even to the Dividing asunder of Soul and Spirit, and of the Joints and Marrow; and is a Discerner of the Thoughts, and Intentions of the Heart; neither is there any Creature, that is not manifest in his sight, &c.*

This Dividing asunder of *Soul* and *Spirit*; Is it a Philosophical Distinction, of the Powers and Faculties, into *Superiour* and *Inferiour* (as some would have it) I pray to what purpose? Is it to shew the *Superiour*, as clear, and untainted by the Fall; but that the *Inferiour* and *Bruital*, or sensual part is Viciated and corrupt, as some of the Heathen Philosophers have confusedly suggested? They say indeed that *NOUS* (the mind) is *Divina*

*auræ particula*, a Sacred, and Divine Thing, not inclined to any thing Disallowed by Right Reason ; till it come to be Incarcerated in the Body: and then clogg'd by a Dull Material Flesh, and yoked with a couple of other silly Souls ( the *Sensitive* of Brutes, and the *Vegetative* of Plants ) It became obstructed in all vertuous aspiring; and born down to Sensual and Inferiour *Acts and Objects*. Thus they Dreamt; and does the Scripture give any Countenance to such Fancies? I think not.

I rather take it thus. The Apostle having Exhorted them to study and use Diligence, or *Labour* ( as we read it ) to Enter into the Rest before mentioned ; Tacitly implies that this work should be done, with all Sincerity, for that they had to do herein with a Heart-searching God ; This is manifest by the Energie of his Word, which openeth to a man the Secrets of his Soul ; for the word is *Living* or *Quick*, &c. As if he had said ; God, who made man, knows him altogether, and better understands what is in man, than man does what is in himself. Man has but Dark Apprehensions of himself, and therein oft times grossly does mistake ; But God by his Word Searcheth intimately, and Discovereth fully to him what he else would



not take notice of: His *Soul* and *Spirit* lye close together (as do his *Joynts* and *Marrow*.) But, as the *Anatomists Knife* lays open the *one* Difference; so the piercing *Two Edged Sword* of the *Word*, does the *other*: That word shews him, How his *Soul* came pure out of the Hand of God; but he hath added thereto a vicious *Spirit*, by the perverting of what God did make upright.

Let not man therefore charge God foolishly, and say (as *Adam* did concerning *Eve*) From the *Soul* which thou gavest me all my faults do arise: No, It is from that *Evil Spirit*, which man hath to himself Acquired: His *Soul* indeed has the *powers*, but 'tis his *Spirit* that gives the *Inclinations*, which (in a natural corrupt State) are wholly bent unto Evil. Thus the *Malady* is opened and searched by the word, and the *Cure* is also by the same word prescribed: As here in the Text; Namely *Sanctification*.

And thus much for the *first* particular; That there is in Scripture such a *Distinction*, betwixt the *Soul* and *Spirit*.

2. That the *Constitution* of this *Spirit* or *Genius*, is an *Aggregate* or *Resultant* from the *Connexion* of divers things in *Man*: As his *Souls Faculties*; his *Bodies*  
*Tempera-*



ment ; His *Acquired Habits*, by Instructions, Examples, or Customs ; And Lastly, The *Outward Adjacents*, or Circumstances of his present Life. A little of each of these.

1. The *Faculties* of the Soul, ( as Understanding, Will, Sensitive Appetite or Passions ) are all Ingredients as the *Substrate Matter* of this Spirit in Man ; But the *Modification* of them is from the other Causes. Souls in themselves are all *Equal* ; but the *Spirits* are vastly *Different* one from another. And this is from the particulars that follow, and in a chief manner from

2. The *Temperament* of the Body, which is ( more or less ) Different in every Individual Man. As there are scarce Two Pebbles on the Sea Beach, or Two Chips hewen from the same wood, exactly figured alike ; Nay, As there are hardly Two Faces, Gestures, or Meenes of Men ( which are the outward Indices of their Inward Constitutions ) But doe in some things Differ, tho' some are more alike than others : Even so it is with their *Temperaments*, which are a chief Ingredient into their *Spirits*, whereof we now speak. That saying of Philosophers [ *Manners of the Mind follow*  
C 2 *Tempera-*

the Temperament of the Body] is true if rightly understood with a due Temper, or (as we say) with a Grain of Salt: By Manners, we must understand, not the Vertues, or Vices themselves; But the Genius and Inclination, which leads and Disposes to them. And that's the same with this our Spirit. Otherwise, skilful Physicians (who may perhaps have the worst Manners) might be accounted the best Morallists, & they could easily mend all the world, who cannot mend themselves.

Nor must we understand by this, our Substrate Matter (the Faculties above-mentioned) as if, The Body has an Operative Influence upon the Soul to Induce (as it were) a new form upon it; for the Soul is the Active part, in Man, and the Body nothing so. But the thing stands thus.

→ The Soul, which is a True Spirit (in a Nobler Sense, than that whereof we are now treating) being, by its Information of the Body, most Intimately conjoyned thereunto; while it is in the State of Conjunction, and Union in Man, Uses the Parts, Humours, and Members, as its Instruments or Organs, in all its Operations. Now as a Workman Receiveth nothing of his strength or skill, from his Tools where-  
with

with he works; yet in the Exercise of his Abilities he will find himself much furthered or hindred in his business, according as his Tool is either Apt, or Unapt, for his Work. So is it in this Case: The Soul Receives no power from the Body; But in Exerting its own proper powers, is helped or hindred by the Bodys good or ill Temperament. Thus an *Ill Tempered Brain* makes that Soul Act like a Fool, or Ideot, which had it a Brain Well-Tempered, would be both prudent and sagacious. And so also the Temperament of the Heart, Blood, and Natural Spirits, gives Help, or Impediment to the Will and Affections; even as, The Organs of Sense do, to their proper Senses. Hence that saying [ *Anima Galbæ male habitat* ] The Brave Soul of Galba had but an Ill Lodging; He being a brave Spirited Man, but very sickly.

3. *Acquired Habits* do much Alter the Genius or Spirit, from what it would be, if men were left to their Pure Naturals. These Habits arise partly, ( 1 ) From Instruction & Rules: so Intellectual & Moral Habits (whether good or evil) are formed much according to the Information men meet with, especially in their younger dayes. Thus ( as to Advantage ) every part

part of *Philosophy* contributes its share; *Logick* and *Metaphysicks*, sharpness of Judgment; *Mathematicks* Solidness and Sagacity; *Physicks* good conjecture at the Reasons of things; *Moral Philosophy* and *History*, Prudence; *Rhetorick*, Fairness and Confidence of Address; *Poetry*, quickness of fancy, and *Imagination*; Any of these as they are better studied, do accordingly Enable and Incline the mind of Man.

*Didicisse fideliter Artes &c.*

And so on the Contrary ( as to *Disadvantage* ) All vicious and erroneous Principles, foolish and vain traditions, and such like evil Rudiments, being Instilled into Youth, do Taint and Darken the Judgment, Debauch the Will & Affections, and Debase the whole *Spirit and Genius* of the Man.

2. From *Pattern*. Example, and Converse, with People, make deeper impression than Rules, and have a very great influence in forming the *Genius*; especially of Youth, when they are stepping from Boy to Man, and are taking upon them to chuse their own way; then, ( if ever ) *Multum Refert quocum vixeris*; it concerns you to think where you dwell. The force of Example is set forth in that ( *Prov. 22. 24. 25.* ) *Make no friendship with an angry man,*

man, and with a furious man thou shalt not go; Lest thou learn his way, and get a snare to thy soul. Tis called a Snare; tho' the ill-favoured humour be no plausible bait to allure; yet for that, all *Custom* has a secret and fascinating Insinuation, whereby, at least, the *Aversion* and Abhorrence of Ill things, to which we are enured is very much abated. So as, not only the *Vices* themselves under some false name (such as Gallantry of Spirit, Greatness of Soul, Scorning to take an injury, &c.) put fair for an approbation, and are contagious; But even the *Inclinations* to them, & *preparation of Spirit* for them, do commonly spread themselves from one person to another.

And, so also (in some measure, tho' not casually) may we expect in things of a better Character. Prov. 13. 20. *He that walketh with the wise shall be wise, &c.* Which place (I think) does not only intimate Gods usual Blessing upon fit means, but also discovers those proper means, which in their own Nature are apt to operate, in a Moral way upon the minds of men: not indeed to give the *Truth* of Grace; for then all in Godly Families would be Religious, & Leave no ground for that complaint, *In the Land of uprightness*

ness will be deal unjustly. *Isa.* 26. 10. And the contrary ( too often ) do we find by sad experience. Nor are those fair Dispositions, which Conversation may work, such Preparations for Grace, as doth oblige God ( *ex congruo* ) to give the Truth thereof; but only the whole is this; If God please to give his Supernatural Grace, to one, that has fair Natural Dispositions; Those Graces will the more illustriously, appear, to Render a Man the more Eminently Serviceable.

Add to this our daily Experience, and common observation; that men are much what the Custom and usual practice of the place is, where they live. He that is bred, or much conversant, in the country; gets there a simple plain heartedness; or perhaps a Rough Rusticity: He that is much in the City, has more of Civility, Sagacity, and Cunning. One, who lives where News is frequently Talked, Gets somewhat of a Publick Spirit: Amongst good natured People, a Candid Spirit. Amongst Souldiers, a Bold and Boysterous one; And so of all other Affections: which may be considered in an Indifference; Neither morally Good nor Bad, in themselves; but only as Sanctification or Corruption makes the Difference.

4. *Outward Circumstances* do also Exceedingly vary *mens spirits*, and that in a shorter space of time, then *Habits* use to do. Thus *Prosperity*, *Wealth*, *Honour*, *Health*, *friends &c.* do commonly enlarge the mind of a man; and make him bold and brisk: Whereas the contrary *Poverty*, *Disgrace*, *Sickness*, *&c.* do usually Contract and Emafcuate the *Spirit*.

If these are of a long continued Series, they do very much towards the forming of a settled and fixed *Genius*. But if only Occasionally, or at certain times they occur; then they vary and Contemperate the *Setled Spirit* for a season; and perhaps become a means to Reduce it to a better *Mediocrity*. Thus one of a Light and Airy Spirit, and for the most part in all good Circumstances, ( may at such times ) be unmanageable by Advice; until perhaps, a particular sore Affliction, hath somewhat abated of his Gallantry, and opened his Ear to Instruction, whereby his *Spirit* may be better Regulated for the future.

And thus much for the Aggregation or Resultance, of this our *Spirit*, from the concurrence of divers things, both within, and without the Man.

3. The next particular in order to the  
Explaining



Explaining of our *General Notion*, shall be the taking Notice ; That all these do some way concur to Constitute and Represent the Man, *Abstracted* from Grace and Sin ; yet the Internals and Essentials of *Soul* and *Body*, have the *principal* stroak herein : And then, that the other matters, that are *External* to the Essence of man ; the Accidental Inherents, and Adjacents ; do but somewhat *Modify* and *Affect* the former constitution, which will still appear in some Degree or other.

*Naturam Expellas, furca licet, ipsa recurret.*

*Drive Nature out with Pitch forks; it will Return,  
And act its part, as sure as fire will Burn.*

And, because the *Soules* Primitive facultyes are supposed to be all Equal in every man ; tis the *Bodies Temperament*, that especially gives the great Diversity in *Mens Spirits* ; we shall therefore speak of these more Distinctly ; And that not Exactly according to the common four *First Qualities* (Hot and Dry, Cold and Moyst) which are said, by their Mixture, to give the four *Complexions* (Sanguine, Cholerick, Melancholy, and Phlegmatick) of which Physicians do so often speak. But I shall Treat of them, ac-  
cor;



according to the *Actives* (*Hot*, and *Cold*), with a *Mean* Temper between them; Taking notice of the other By the way, only as occasion is offered. For it is not *Physical* composition, or *Medical* Disposition of spirits, which we have now to do with; But *Spirits* as they Relate to Humane and Moral Actions; into which these three (*Hot*, *Cold*, and *Mean*) have the greatest Influence. Besides, all men will admit of a Hotter, and a Cooler Temperament; even those who Reject Elementary Mixtures; and have no great Regard to the four Complexions. It is any like better to have it expressed by *Matter*, more or less, moveable or moved; They may please themselves. There is no Difference in the *Thing*, however Expressions vary.

I say therefore; some mens Spirits are *Hot*, and they do commonly *Act warmly*; Others are *Cold*, and they usually *Act Coolly*; Others have a *Spirit* of a fine *Mean* between these two Extrems, and their Actions are *participant* of both qualifications; *viciously*, if Unsanctified, and under natural Corruption; *vertuously*, if Sanctified, and mens Spirits being guided, and acted by the Spirit of God: All commonly according to their several Capacities: but

But if at any time a man be acted contrary to his peculiar *Genius*, 'tis by a special hand of the Good or Evil Spirit upon him; some special Instigation, and Assistance, upon a particular occasion. And according to this Method we shall Treat of the several Spirits; first Describing *themselves*, and then their *States*, both of *Unregeneracy* and *Sanctification*.

1. The more *Hot Spirit* Discovers it self in Chearfulness, Activity, Courage, and Angry Zeal or Jealousy.

1. *Chearfulness*: Heat joyned with a convenient Moisture (answerable to the *Sanguine* Complexion) Renders a man Chearful, Vivid, Sprightly, and upon occasion (with apt Circumstances) Joyous, Refreshed, Merry and Comfortable. It makes him look Ruddy, and of a Beautiful Countenance (like *David* in the flower of his Youth) and pleasant, like the face of all things in the Spring. *David* (we may suppose) was of a Natural Chearful Spirit: His *Musical* Inclination, whereby his skill was great, seems to speak so much: for this, and his *prudence in matters* (so we Read in the Text, but in the Margin *prudent of Speech*. 1 Sam. 16. 18.) for these things (I say) He was sent for by *Saul*; that so his Musick and

and his prudent Mirth, might Drive away Sauls Evil ( Melancholly ) Spirit. This Chearful Spirit, as it was, in *Young David*, *Natural*; so it was in *Old Jacob*, upon occasion; when he heard good News of *Joseph*, and saw the Waggon that were sent for him, ( *Gen. 45. 27.* ) 'tis said, *The Spirit of Jacob their Father Revived.* Such also were the *Refreshed Spirits* mentioned, *1 Cor. 16. 17, 18.* *I am glad of the coming of Fortunatus, for they have Refreshed my Spirit and Yours.* And that of *Titus* his Joy, ( *2 Cor. 7. 13.* *Because his Spirit was Refreshed by you all.*

The meaning of all is : Their Spirits were Chearful and Vivid, upon these Comfortable occasions. The Spirit also signifies Health and strength ; as in the *Hunger-starved Egyptian* ( *1. Sam: 30* ) who being left sick ( *v 13* ) having now Eaten and Drank, after the three Days fasting ; tis said ( *v 12.* *His spirit came again to him* ; that is, He had now some life in him, and could do something like himself ; who before was as one Dead, with sadness and Desperation ; But now Doubtless, was glad that he was alive.

This Chearful Spirit, If *Unsanctified and Corrupt*, is grossly abused to *Levity*, froth, vanity, and foolish Jestings, which is not conve-

convenient: To *Lasciviousness* in them; who make *Provision* for the flesh to fulfil the Lusts thereof: To *Pride & Haughtiness*, self-conceit and glorying in their own strength and Beauty; to forgetfulness of God feeding themselves without fear; yea, to wax fat and Kick against their Maker; and Rejoyce in their Beatings; But all such Rejoycings are evil. *James 4. 16.*

But If Sanctified, The Joy of their Spirit becomes Spiritual joy; Like *Marys* ( *Luke 1. 46. 47.* ) *My Soul doth Magnify the Lord, And my Spirit hath Rejoyced in God my Saviour.* It Disposes them to *Thankfulness*, and adapts for Praying and Glorifying of God. It fits men for Chearful Service to him; which much commends Religion to the World, who are apt to be frightened from it by Conceits of nothing but Mortification and Self Denial therein. Chearful Christianity adds a Lustre to Profession; and convinces men, That they may be merry and wise.

Now, tho' this doth chiefly arise from the Testimony of a Good Conscience, and the Sealings of the Comforting Spirit of Adoption; yet Subservient thereunto is this our Natural Spirit, which Renders men more apt outwardly to express it. *David* was ( as is before noted ) of this Sanguine and

and Cheerful temper ; and he did Eminentlly Glorify God by his Musick and Psalmody ; agreeable to the Apostles Rule James 5. 13. *Is any among you merry, Let him sing Psalms.* This of Cheerfulness.

2. *Activity* is another effect of the *Hotter Spirit* ; it shews it self in a willingness and readines to be employed ; as also sometimes in strong inclinations and vigorous motions ; in a great inquisitiveness and earnest search after things that are out of common view. This Temper is very natural to Youth, which is usually fitter for *Execution* then *Deliberation* ; and because of *this Spirit* tis called the *Sprightliest* time of mens Lives.

This *Active Spirit*, while *Unsanctified* is (like as in a brisk Monkey ) a very unlucky thing ; It renders men Idle Busy-Bodys ; Medlers with other Mens Matters ; Grievously Troublesome, both to the Church and World ; Restless in themselves ; and suffering none to be quiet by them ; this fruitful Soyl uncultivated, brings forth a multitude of Weeds ; if set upon mischief, *one* such will do more then *many* others ; like the active Element of *Fire*, where it is not employed in profitable Service, it works Destruction and Desolation.

The

The *Inquisitiveness*, that attends such un-sanctified Spirits, does often make men *Seekers* in Religion ; never satisfied with settled Truths, but *Scepticks*, *Rambling* and *Uncomposed Sectarys*, tossed about with every wind of Doctrine ; or, if they hap to be *Sect-Masters*, they'l compass Sea and Land to make a *Profelyte*. In a word ; They are the *nimblest Servants* of the Devil, and notablest Instruments he can find, to make use of, in the world.

But if *Sanctified*, Then, none so *Serviceable* to God, or Man. Such Spirits will make men *willing* to do Service. (as *Exo. 38. 21.*) *They came every one, whose Heart stirred him up ; and every one, whose Spirit made him willing ; and they brought the Lords Offering to the work of the Tabernacle.*

'Tis not said, [ whom Gods Spirit made willing. ] Tho' that is most true, as to the *First Cause* ; But [ *whose Spirit made him willing, whose heart stirred him up* ] That is, his own Spirit, being *Sanctified* by the Spirit of God : Here the *Second Cause* is noted, being stirred up by the *First*. And indeed God often *Warms* and *Raises up* mens Spirits for any noble Designs, in which he intends to use them. So in those ( *Exra 1. 1.* ) *The Lord stirred up the Spirit of Cyrus, and then*

then Cyrus communicates of his warmth, to stir up the Spirit of the poor Dispirited Jews. ( v. 3. ) *Who is there among you of all the People ? What ? Have you never a Brave Man among you to undertake this Great & Worthy affair ? Upon this Giving Fire their Spirits were Enflamed, Then rose up the chief of the Fathers, the Priests and the Levites, with all them, whose Spirit God had Raised to go up ( v. 5. ) Not All the People, but some Chief men : men ( its likely ) that were of Large Souls, active and Gallant Spirits in themselves, fitted for Noble designs ; but ( alas ; ) they were so shrunk, and sunk by their long Captivity ; that neither In-pate brisknets, nor the Encouragement which Cyrus gave them, was sufficient to Chirp them up, till God Sanctified their Spirits, and raised them above themselves to this Pious and Noble undertaking. Two of them are mentioned by Name ( besides others, Hag. 1. 14. ) The Lord stirred up the Spirit of Zerubbabel, the Governour ; & Jothua, the High Priest ; and the Spirit of all the Remnant of the People, and they came and did work in the house. Now, was it the Souls of these men ? Or, the men themselves ? Methinks tis more Genuine, The Spirits of those men in the sense we now propose.*

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This



This *Active Spirit*, uses to discover and expresse it self ( as is before noted ) in a strong Inclination, & vigorous Motion. *Elihu* speaks of a *Spirit* in man ( *Job* 32 8. ) which I suppose is the same, to which he hath Reference. ( *v.* 18. ) *I am full of matter* ( or words ) *and the Spirit within me* ( or of my Belly ) *constraineth me* ( *v.* 20. ) *I will speak, that I may be refreshed.* Now *Elihu* was the youngest of *Jobs* Friends, as he himself intimates ( *v.* 6, 7. ) and upon that account, in part, he is more earnest, and copious, then the rest; the Ardour, and Activity of his Spirit, caused an eager desire in him to expresse his mind; which he calls the *Constraining of his Spirit*. But because there was somewhat of *anger* in the case, ( besides his *Youthful Warmth* ) we shall have occasion to reflect upon this instance again; and then shew more of this vigorous Motion, and strong Inclination, under the Head of *Zeal*, to which we shall refer it.

3. This *Hotter Spirit*, is a Spirit of *Courage & Boldness*, to address Difficultys, and meet with Evil.

This shews it self divers ways.

1. Sometimes in a wrath for *War*; which God *Stirs up* or *Abates*, as is agreeable



greeable to his own holy purposes. Thus to Impoverish, take, and lead Captive the Idolatrous *Israelites*, ( 1 Chron. 5. 26. ) *The God of Israel, stirred up the Spirit of Pul, King of Assyria, and Tilgath Pilneser King of Assyria, and he carried them away.* The former took their Goods ( 2 King. 15. 19. ) *Menahem gave Pul a Thousand Talents of Silver ( that is an Hundred and Eighty Seven Thousand, One Hundred pounds ) And he turned back, and staid not in the Land.* This was a Vast Sum; But the other came and swept all both Goods, and Persons too.

On the other hand, He *Abates* also Mens Courage, and takes down their Spirits. *He shall cut off the Spirit of Princes; He is terrible to the Kings of the Earth* ( psal. 76. 12. ) Thus *Moses Prophecy of the Dukes of Edom, and Inhabitants of Canaan* ( Exod. 15. 16. ) *Fear and Dread shall fall upon them, by the greatness of thine Arm; they shall be as still, as a stone, till thy People pass over, O Lord.* And to the same effect is that Promise, ( Ex. 11: 7. ) *But against any of the Children of Israel, shall not a Dog move his Tongue.* The Genius and Spirit of a Dog, is ( you know ) to Bark at Strangers: This is an effect

of Heat and Boldness in that Animal, where it is but a little afraid; but if it be greatly Terrified, it will then Run and hide it self in silence: So some Men, that would in their wicked Inclinations, both Bite and Devour, may be yet so far overawed by Gods Providence, that they dare not so much as Bark at his People.

2. Sometimes in a stout Resolvedness of Mind, that will take no discouragement; this is to have a Heart like that of a Lyon ( 2. Sam. 17. 16. ) Now a Lyon, when a multitude of Shepherds is called forth against him, will not be afraid of their voice, nor abase himself for the noise of them ( Isay, 31. 4. )

The contrary hereunto is a Spirit failing ( Isa. 19. 3. ) The Spirit of Egypt shall fail ( or be emptied ) in the midst thereof; tis said in the Precedent ( v 2 ) I will set Egyptians, against Egyptians, & they shall fight: They shall spend their Spirits, or Courage among themselves; but shall have no Spirits left to defend their Country. So tis said of the Amorites and Canaanites, that heard of the drying up of Jordan, which they accounted as their Moate and Fence against

gainst Israel, *Their heart melted neither was there Spirit in them any more* (Josh. 5: 1: ) So that you see both ways, in the *Abundance* and in the *Defect*, Spirit, Signifies Courage and Resolution.

Now if this Spirit be *Unsanctified*, tis a stoutness in evil: that will be ready to say, (with Pharaoh) *Who is the Lord?* Tis Obstinacy and Hardning; *Sihon King of Heshbon would not let us pass; for the Lord had hardned his Spirit, and made his Heart Obstinate* (Deut. 2. 30.) This may be also the meaning of the *perverse Spirit mingled among the Egyptians*, (Isa. 19. 14.) that is, a quarrellome and contentious Spirit, among themselves, whereby their Councils were Divided, and their Affairs Unsetled, as a *Drunken Man staggereth in his Vomit*: They had Spirit, or Animosity, enough against one the other; but for Publik defence, *Ægypt shall be like unto Women, they shall be afraid and fear* (w 16) And this Discovers one fault more, in this *Unsanctified Spirit*. That it is *Unstable*: Stout and Sully, were it should be Humble and Meek; Mean and Poor; where it should be Brave, and Resolute. Such were the *Rebellious Israelites* (Ps. 78. 8.) *a stubborn and rebellious Genera-*

*tion, that set not their hearts aright, whose Spirit was not Stedfast with God. It follows (v. 9.) that, how Sturdy soever they were against God; yet against their Enemies they were very Cowards, or God, in Justice made them so, for their Stubborness against him. The Children of Ephraim being Armed, and carrying Bows, turned back in the day of Battel.*

But, If *Sanctified*, 'tis an Excellent Spirit, and of great use. This was that other Spirit of Caleb ( Numb: 14. 24. ) The Spirit of the other Spies was Base and Cowardly, and caused the heart of the People to melt ( Josh. 18. 8. ) at which God was greatly displeased; but Caleb's courage was approved, and accepted of God, tho' it had not its desired effect upon men; and was Rewarded with admission into the Land of Promise, when others were excluded.

This Spirit *Sanctified*, is a Spirit Bound Bent, and Resolved, in the service of God what-ever be the Hazards. And now behold ( says Paul ) I go bound in the Spirit to Jerusalem, not knowing the ( particular ) things, that shall befall me there ( Acts 20. 22. ) saving Bonds and Afflictions ( in gene-

general ) which I expect ( v. 23. ) *But none of these things move me* ( v. 24. ) Now this *Bound Spirit* I take to be, the Apostles *Brave Spirit Bound* ( that is ) strongly inclined by the Spirit of God to this special, and particular, Service, notwithstanding all these foreseen difficulties, to break thorow which he was *Gallantly Resolved*. And this his *Courage* is ( I think ) the same, that he prays might be given to the *Ephesians*, chap. 3. 16. *That he would grant you, according to the Riches of his Glory to be strengthened with might, by his Spirit, in the Inner Man.* This refers to ( v. 13 ) *I desire that ye faint not, at my Tribulations for you.* Some men are so *Weak Spirit*ed, as to faint, when they see another *Bleed* ; or have a grievous *Wound* dressed, or the like ; But I would not have you to be so *Feeble-Minded* ; I would have you more *Couragious* ; and for that end, make this prayer on your behalf ; I should rather shrink that *feel* the trouble ; then you, that only *behold* it with your eyes.

Such another *Brave Spirit* was in *Nehemiah*, when God had raised it up. See a taste of it ( *Neb. 6: 11.* ) *Should such a Man as I Fly ? And who is there being*  
as

as I am, would go into the Temple to save his Life? I will not go in. This Gallantry was of the Lord; for (whatever his *Natural Spirit* was) His *Captive circumstances* had rendered him but weak; as we may Guess by his *Timorousness* to speak to the King (tho' he was in good place about him) He continually fetch'd his strength from God; He was fain (by *Ejaculation*) to pray between a Question and an Answer (*chap. 2. 4.*) *What is thy Request?* So I Prayed = *And I said* &c. He had not Courage to give the King an answer; till he had his Spirits Revived by the God of Heaven.

4. This *Hotter Spirit* is an *Angry Spirit* is Ardent and Fervent in it self; Eager and Vigorous in motion; with a vehemence in Inclinations (all which may be better Referred to this head, then that of *Activity*, before mentioned) Its chief ingredient is *Chollick* Constitution tho' it may be also *Habitually* encreased, and *Morally Fixt* in men, by frequent occasions and provocations; as also by much converse, with peevish and tretful persons this is intimated in that (*Prov. 22. 24. 25.*) *Make no friendship with an angry man, & with a furious man thou shalt not*

*Sanctified and Preserved.* 41

go; *Lest thou Learn his ways, and get a snare to thy Soul.* His anger will, by degrees heat thy Spirit into a Disorder; or, at least bring it into another frame; then to what thou art naturally inclined.

This Spirit Acts, and shews it self in *ZEAL*, and *JEALOUSY*.

1. *Zeal*, is a Fervour of Spirit, whereby a man does Act ( *Valide & Valde* ) All that comes to his hand, he presently does it with his *Might*. Here *Anger* is ( *Cos Fortitudinis* ) the Whetstone of Valour; And tho' Courage hath its *Strength* in it self, yet it commonly has the *beginning*, and more often the *continuance* of its motion, from this *Zeal*. This is as the *Touch-Powder*, that catches the first Fire, and as soon inflames that which has all the force in it. 'Tis a *Natural Passion*, and therefore ( in it self ) neither *Good* nor *Bad*.

But if,

1. *Unsanctified*, 'tis a *Hellish Flame*, that burns unmercifully, and does abundance of Hurt, to ones *self* and *others*. 'Tis *KAKOZELIA*, a mischievous vehemence that spoyles the comfort of *Humane Society*; and if it be any way concern'd in  
Re-

*Religion*, it makes Havock of the Church as is seen in the Bigots of a false Religion. An eminent example of which, was Paul ( while he was Saul ) before his Conversion to the true Faith. *They shall kill you, and think they do God good Service* ( *John 16: 2.* ) In a word, it renders men ( like the Chaldeans ) Bitter & Hasty ( *Habbac. 1. 6.* )

2: But if *Sanctified*, then the Warm-Spirited Paul is another Man. He now reflects on his former course, as a Mad Hare Brain'd, Wicked Business. See the Account of it. ( *Acts 26. 9, 10 11.* ) *I verily thought* ( His Hot Head mistook his way, and so ran on furiously in a Pernicious Error ) *That I ought* ( Divilism is now taken for Duty ) *to do many things contrary &c. Many* ( not a few ) were suitable to his Hot and Active Spirits; many places ( *Jerusalem*; every Synagogue; even to *strange Cities* ) many Persons ( *Many of the Saints* ) Many Ways did I ( shut up in Prison; put to Death; and compelled them to Blaspheme ) yea, when he was but a Strippling, when he could not haul Mortifying Stones, he gave his voice against them; Held the Garments of those that Stoned Stephen,



*phen* and was consenting to his Death  
All this he acknowledges to be meer  
madnels : being exceeding mad against them.

But being now *Converted*, Does his  
Grace quite extinguish his Fiery Nature,  
& Spirit? Not at all; only directs, &  
exerts it, to better purposes. *Paul is the*  
*same Zealot*; but in other matters. His  
*Active Spirit Labours* more abundantly then  
*they all.* (1 Cor. 15. 10.) Zeal he commends,  
exhorts, and practises. He commends Zeal  
in his Epistles, if it be rightly plac-  
ed. 'Tis always good to be Zealous  
in a good thing, (Gal. 4. 18.) To be  
Zealous of Spiritual Gifts (1 Cor. 14. 12.)  
of Good Works. (Titus 2. 14.) He  
also exhorts men to be *Fervent in Spirit*,  
*Serving the Lord.* (Romans 12.  
11.) And he Allowed and Prac-  
tised it in<sup>e</sup> himself; of which we  
have Divers Instances.

Take a view of his *Hot and Earnest Spi-  
rit* in some particulars. At *Athens* his  
*Spirit was stirred in him*, when he saw the  
*City wholly given to Idolatry.* (Acts 17. 16)  
'twas full of Gods, without the True God,  
and he was angry and vexed to see it. So in  
*Corinth*, at the Jews Infidelity. He was pres-  
sed in Spirit, and Testified that Jesus was  
the

the Christ. (*chap. 18. 5.*) Now when was this? 'Twas *when Silas and Timotheus, were come from Macedonia.* He had a good mind to it before; even, when he was a poor *Labouring Sojourner* (*v. 3.*) Even then he Reasoned and perswaded every Sabbath, (*v. 4.*) But, now his friends are come, by them is his *Countenance sharpened* (*Prov. 27. 17.*) He had good *Metall* before, but now is a *Keen Edg* put upon it. Whether it were, that they brought him Contribution, which better'd his Outward Condition, and so Raised his Spirit a pegg higher: or else that they were to be his Fellow Travellers; and so, being now *Ready to Depart* (*v. 7.*) He was bravely resolved to out with that, which had so long broyled in his Bosome. Some way or other (whatever it were) it had relation to their coming, whereby his Spirit was enlarged. He had a *Good Spirit* before, but now a *Great one*. His *Zeal* before was *kindled*, but now it breaks out. He cares not now, what they said, or thought of him; he now Ruffles them; Roundly delivers his Testimony; shakes his Raiment at them; Tells them their own; and throws the Blood of their Obstinacy upon their own Heads. So much may *Outward Circum-*

*stances sometimes Help forward the actings of Grace and Nature, in a Sanctified Spirit:*

Tis manifest he was of a *vehement Spirit*, and eager in all things. When he missed his friend, he could not stay at *Troas* ( tho' he might have done it to good purpose; for there a *Door was opened to him of the Lord* ( 2 Cor. 2. 12.) But he had no rest in his Spirit; because he found not *Titus his Brother* there, and away he must, into *Macedonia* after him. ( v. 13. )

Doubtless, the Apostles Removes, were by direction of the Spirit of God; but yet ( oftentimes ) they were according to *Humane Affection or Spirit*, Tho' secretly over-ruled by God for his Holy ends. Thus, this *Hot Spirited Man* was parted from *Barnabas* in an anger ( Acts 15: 39. ) *The Contention was so sharp that they parted; one to Cyprus, and the other to Syria & Cylicia; but both about the same Evangelical Business.*

Another Instance of his *Zealous, Sturdy, and Vehement Spirit*, was his Carriage to *Peter*: *I withstood him to the face; ( Gal. 2: 11 ) Peter, was Pauls elder Brother in the Faith; another man* ( per-

( perhaps ) in the case, would have handled him more respectfully ; but Paul cannot complement ; he must do all things like himself ; he not only Preaches against his blameable Practice and Compliance, but noses him for it in a publick presence. *I said unto Peter before them all [ v. 14. ]* And thus much of Pauls Zealous Spirit.

The next Example shall be *Apollos*, who was by Nature ( tis likely ) as well as Grace, a man *Fervent in Spirit* ; and therefore Spake and Taught Diligently, according to the Knowledge that he had in the Gospel ; which as yet was not very great, *Knowing only Johns Baptism* ; until a Tent-maker and his Wile ( *Aquila and Priscilla* ) had Expounded unto him the way of God more perfectly. He was indeed a man of a brave Spirit and Excellent Endowments ; He was Eloquent, and a great Textuary, *Mighty in the* ( Old Testament ) Scriptures ; and so, well furnished for an Eminent Preacher ; But 'twas his Spirit, his *Fervent Spirit*, Subordinate to his Grace, that fitted him to Speak Boldly in the Synagogues ; and mightily to Convince the Jews, and that publickly. ( *Acts 18. 25, &c.* ) A man of as much Grace, and more Knowledge, might

might not have been Able so well to perform this Service. Zeal for God, which is every mans Duty, will not Comport so well with every mans Spirit. [ *Non omnia possumus omnes* ] All cannot do All. When Father Paul at Venice was Discoursed by some Helvetian Ministers, concerning the Reformation, and he had owned to them the chief principles of the Reformed Religion; tho' he still continued in the Papal Communion; being demanded by them why he did not publicly profess his Faith? He is said to have Answered, [ *profecto Deest mihi Spiritus Lutheri* ] Alas! in Truth, I want *Luthers Spirit*.

The Hearts of those Jews were so Callous and Hard, that they needed to be warmly fomented. They needed (under the Law) The Bitterness and Heat of *Ezekiels Spirit* ( *Ezek. 3. 14.* ) So the Spirit Lifted me up, and took me away, and I went in the Bitterness, in the Heat [ *Hebr. and Anger* ] of my Spirit. Gods Spirit moved him, and then his Angry spirit was moved; The Spirit of God made use of a vehement spirit in the man, to deal suitably with them.

And so [ under the Gospel ] They needed

needed the *Like Spirit*. Therefore he sent *John* as his Forerunner ; that *Burning* as well as *Shining Light*, to Imitate the Prophet *Elias*. He shall go before him in the *Spirit of Elias*. ( *Luke* 1. 17. ) Now *Elias* was a *Hot-spirited* man, and praved down Hot Fire to Consume the Enemies. *John* ( like him ) Preached Repentance with Severity ; Calling them *Generation of Vipers* ; and *Laying the Ax to the Root of the Tree*. He was a *Rough Man* in a *Rough Garment*, and handled them *Roughly*. And indeed this Spirit was proper in the ( *præcurſor*, the ) Forerunner of Christ, who came to Preach Peace, and Heal the Wounds of Conscience, which *Johns* Doctrine had made.

*Jesus Christ* himself, was the Meek and Holy Lamb of God, who Bare all Injuries with an Inimitable Patience ; and yet was not altogether without this *warmth of Spirit* upon occasion. The *Zeal of thine House bath eaten me up* ; was spoken of him ( *Pſal.* 69. 9. ) And Applied to him [ *John* 2. 17. ] When he *whipped* the Buyers, and Sellers out of the Temple ; and *Overturnd* the Tables of the Money-Changers ; This he did *Once*, but commonly his sweet Conversation,

was

was much otherwise. 'Twas Propheſied of him. (*Iſa. 42. 2.*) And Interpreted of him, (*Mat. 12. 19.*) *He ſhall not ſtrive, nor Cry; neither ſhall any man hear his Voyle in the Streets.* Nor does he allow the Hot and Fiery Temper an Ordinary Indulgence in his Diſciples. When *James and John*, would have had him Call for Fire from Heaven, on a Village of the *Samaritans* (*Luke 9. 54.*) He tells them, *They knew not, what Spirit they were of; (i. e.)* either what they ought to be, if they would be his Diſciples: or rather, they might miſtake themſelves (as men are too often apt to do) and think, That to be a *Sanctified Zeal*, which more appeared, but a Corrupt and *Revengeful Fury*. Theſe two men were Bretheren (the Sons of *Zebedee*) whom Chriſt (who knew their Spirits better, than themſelves) named (according to their Nature) And he Surnamed them *Boanerges*, which is, *The Sons of Thunder.* (*Mark 3. 17.*) He was not Deceived in them; when he choſe them; But knew how to Sanctify their Rough Spirit, and ſo make a very good uſe thereof: They might make good *Thundring Preachers*; They might be fitted for *Tough work* (as *Luther* after them was)

to Break through such Difficulties, as would have likely Foyled and disheartned as good men, but of a meeker Spirit. [*Malus Nodus, malus Cuneus*] Rugged Wedges are fittest for a cross-grain'd piece of Service. *Fire* in mens *Spirits* (as well as among the *Elements*) may be necessary sometimes; And Rendred very Serviceable if it be well Governed.

But here's the Difficulty; Many good Christians, by Reason of *Natural Infirmit*y, are not always able to manage a *Zealous Spirit*; nor can always Distinguish betwixt *Fire from Heaven*, in the strong *Motions* of Gods Holy Spirit, which always ought to be Cherished; and the *Fire*, which arises from *Hell* in the vehemence of Temptation, Enkindling the Reakings and Fumes of their Corrupted Nature; of which the Devil never fails to take his Advantage.

Young *Elibu* (before mentioned) was a *zealous, warm Spirited* man; And not without great *Piety* (as the Tenour of his Discourse does manifest.) Yet when his Spirit constrained him, and his *Belly was as Wine, which hath no vent, and ready to Burst like New Bottles*, (*Job 32. 18, 19.*) i. e. ) When his Passion was stirred within him; He Breaks out, not only to Irreverence to



his Elder Brethren ( v. 9. ) Great men are not always wise ; neither do the Aged Understand Judgment ; But he also Charges Job ( I think ) very falsely ( ch. 33. 8, 9. ) I have heard the voice of thy words saying, I am clean without Transgression ; I am Innocent, neither is there Iniquity in me. Where ( I wonder ) does Job so speak ? Surely if he had, God would not have Justified him, as he does ( ch. 42. 7. ) Ye have not spoken of me the thing that is Right, as my Servant Job hath. So much do Hot Spirited Men, tho' Good Men, yet often overshoot themselves.

The Rightest Temper of a Sanctified Zeal, was that of Stephens ; a mixture of Meekness, Wisdom and Courage, ( Acts 6. 10 ) They were not able to Resist the Wisdom, and the Spirit, with which he spake. He spake with a Spirit, which I take to be Zeal and Earnestness ; and yet with Wisdom, so as no Exception could be justly taken ; and with Meekness too, which ( after all their horrid Injuries ) is Testified by his Last and Dying Words ; ( ch. 7. 6. ) Lord, Lay not this Sin to their Charge. And thus much of Zeal ; near of kin to which is.

2. Jealousie, a passion, to which, some mens Spirits are, more than others, prone ;

And whereby men are Inclined to *Suspicion*, *fierce Anger*, *Hatred*, and *Bitterness*. 'Tis called a *Spirit of Jealousie coming upon a man*, (Numb. 5. 14.) whether his Wife be Defiled, or not.

This Spirit in *Unsanctified* persons and practises, is an *Odious* and *Bitter Evil*. 'Tis Declared *Hateful to God*, and horridly *Injurious to man*. *Hateful to God*, (Mal. 2. 16.) *I hate putting away saith the Lord.* Therefore *Take Heed to your Spirit*; namely, *This Jealous Spirit*, that you Entertain it not. And *Injurious to man*, as appears in the precedent words (v. 15.) *Take Heed to your Spirit, Let none deal Treacherously* (or *Unfaithfully*: marg.) *Against the Wife of his Youth*. 'Tis a Treacherous *Unfaithfulness*, to Entertain groundless Jealousies: *Love* is Covenanted in Marriage; and this is quite contrary thereunto: *Love thinketh no ill*; *Jealousie* thinking nothing else. *Love covereth Faults*; *Groundless Jealousie* searcheth to Discover faults, where there are none. And then the Repetition of the words [ *Therefore take Heed to your Spirit* ] (v. 15. and again v. 16) is well to be Noted; for 'tis a Rule, [ *Repeated words in Scripture call for special observation.* ] And as in Marriage, so in other Relations; it Destroys *Friendship*; spoys

spoils Humane Society, and mutual Confidence; and sometimes stirs up the most bitter Enmity; for *Jealousie is the Rage of a man, That takes no Ransome for Life.* (Prov. 6. 34.) This is the Spirit that Dwelleth in us, (i. e.) our Corrupted Nature) *Lusting to Envy* (James 4. 5)

And yet, for All this Evil said of it (nor can enough be said) Abstract but a *Jealous and Suspicious Spirit*, from In-bred Corruptions; Take it as a pure *Natural Temper*; 'Tis a Basis of Great *Prudence, Wisdom and Wariness*. Not to allow of that Rotten principle [ *Suspect every man to be Knave, with whom you have to do* ] But to take care in avoiding that Character of a Fool Noted in (Prov. 14. 15.) *The Simple believeth every word; But the prudent man Looketh well to his going.* Not Uncharitably to *Suspect*, but prudently to be *Circumspect*, is becoming a wise and honest man. This pure *Natural Cautious Spirit* may be the Subject of *Sanctification*, and may become *God like*, and a *Godly Jealousie*. *God-like*, when a man so utterly Disapproves Sin and Dishonesty; That he Dislikes the very *Appearance* thereof, and *Tendency* thereunto. *Thou shalt not Bow down, for I the Lord thy God am a Jealous God.* (Exo. 20. 5.) And by Sins  
(however

( however palliated ) is provokt to Jealousie. ( Deut. 32. 16. 21. ) Every Likenese of Sin, may Deserve that name, ( Ezek. 8. 3 ) The Image of Jealousie, which provoketh to Jealousie. And as God-like, so 'tis Godly. The Holy Prophet owned, and professed it. ( 1 King. 19. 10. 14. ) I have been very Jealous for the Lord God of Hosts. And so did the Holy Apostle. ( 2 Cor. 11: 2. ) I am Jealous over you with Godly Jealousie; for I have Esposued you to one Husband, &c. 'Tis Godly, when the Bent of Jealousie is only to promote Holiness; when the Suspicion notes but care and watchfulness; and the Bitterness ascribed to this Spirit, is but a Hatred of Sin; it may so be of very Excellent Use, especially in those, who by Gods Order have the Oversight of others.

And thus much of the Hotter Spirit, which is Chearful, Active, Courageous, Angry in zeal and Jealousie. We shall now take a view of its Opposite, and so better Illustrate both, by comparing them together.

2. The Colder Spirits, which are in some men, under the Temperaments of Phlegm, or Melancholly; The more if Radicated by Habits, or excited and promoted by All Objects, or Outward Circumstances. These are

are in every point of the *contrary Character*, to those *Hotter Spirits* before-mentioned. As

1. Is that *Chearful* and *Brisk*; This is *sorrowful* and *pensive*: full of *Grief* and *Mourning*; as it made up of *Sighs* and *Tears*. And whether it be from *Natural Temper*, or from that concurrence (mentioned) of *sad* and *troublesome Circumstances*; *Mens Spirits* are hereby *Formed* and *Disposed* to *Lamentations*. Such was weeping *Jeremiah*; such was our *Blessed Saviour* in his *Humiliation* *A man of Sorrows and acquainted, with Grief*, as was *Prophefied* of him, (*Isa. 53. 3.*)

Now if this be *Unsanctified* it *Disposes* to many *Evils*; especially, where the *Dogged Melancholly* is prevalent therein. 'Tis an *Evil Spirit* in it self; and of *Evil Consequences*.

1. *In it self*; probably this was the *Evil Spirit* from the *Lord* upon *Saul*. A *Melancholly Spirit*; and perhaps sometimes even unto *Fits of Distraction*. I take it so to be; for that it was *Alleviated* by *Dauids Musick* (*1 Sam. 16. 23.*) Surely *Dauids Harp* could not *Conjure down Devils*; Nor does give any *Countenance* to *Popish Bell-Baptism* for the same purpose: No, rather it was a Natural Evil,  
an.

an Evil Natural Spirit, sent of God in Judgment ; and Helped by Natural Means, thro' his Blessing. David played with his hand, so Saul was Refreshed, and was well ; and the Evil Spirit Departed from him. So ; by a Natural Means prescribed by his Doctors ( v. 16. ) [ *Musica Mentis Medicina Mæstæ* ; ] was well ; It seems before he was Sick, Distempered, and his Spirit was out of Order. 'Tis an Evil, both Natural, Moral, and Judicial. A Natural ; ( Prov. 17. 22. ) *A Merry Heart doth Good like a Medicine ; but a Broken Spirit Dryeth the Bones : ( i. e. )* Wasteth the Marrow, and Impaireth the Health. And it Tendeth also to Evil Moral and Judicial too ; as you may observe, in

2. Its Consequences ; It Disposeth to *Sullen Discontent*, and peevish Frowardness ; both which are very Ugly, as well as wicked Humours.

*Sullen Discontent* we may see in proud Haman, who, ( whatever his Natural Spirit was ) had a very Jolly one upon the Kings Favour. Haman went forth that Day, Joyful, and with a Glad Heart. ( Esth. 5. 9. ) That Day, It seems it was not always so ; ( Aspiring Pride, and Soweriness of Spirit, are frequently conjoyned ; because of the many obstructions

ons Real, and more apprehended, that cross his Ambition ) But *That Day*, and upon that particular *Occasion*, he was very Merry. This in him was *Unsanctified*, and therefore Unstable and soon Altered to the contrary, by a very slight matter ; for after he had Boasted among his Friends of all his Riches and Glory ; yet (saith he) *All this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings Gate.* ( *v. 13.* ) What Remedy now in the Case ? His Wife advises him ( *v. 14.* ) Erect a Lofy Gallows, and get Mordecai Hanged thereon ; and *Then go thou in Merrily, with the King unto the Banquet.* No Merriment, no Cure of the Sullens, till *Mordecai* be Dispatched ; He was in a Desperate Case ; his Bones were all Rotten, ( for that's the Name of his Disease ( *Prov. 14. 30.* ) *Envy is the Rottness of the Bones* ) and 'tis likely, he might have Died of *Discontent*, if he had not ( soon after ) by the Gibbet.

Another such an Instance of Sullenness was *Covetous Abab*, whose Spirit was sad, because he was Denied *Naboth's Vineyard* ( *1 King 21. 5.* ) which caused him to Loll on his Bed, turn away his face, and would not eat Bread ( like a pouting Child ) vext at heart, that he could not have his



Will ; proud *Jezebel*, like *Zereſh*, ( here's another Wit of the Wife ) comes in with her Curſed Contrivance, to Dry up *Ababs* Tears, by the Shedding of *Naboth's* Blood. One would have thought, that theſe Women ( becauſe of the Natural Coldneſs and Moyſture of their Sex ) ſhould have been Authors of milder Counſels ; But their Unſanctified Hearts, being filled with Devilliſh Pride, makes them act contrary to that, which ſhould be their very Nature ; ſo virulent are Feminine Humours, when Corruption ( on occaſion ) turns them into *Acids*. Diſmiſſing theſe Two, as they are ; you may ( if you pleaſe ) ſend in *Jobs* Wife ; with her Curſe *God and Die*, ( *Job 2. 9.* ) to make up the Number, *All.* ( *Tria ſunt omnia.* ) Note only ( by the way ) That *Old Wives Preſcriptions*, are ſeldome good Remedies, for ſad and melancholly Huſbands. And this of *Sullen Diſcontent*.

• Of the *Froward Peeviſhneſs*, in this Colder and Mournful Spirit, we have a Notable Inſtance in the *Iſraelites* ; who could not hear what was *Reasonable*, and might be *Comfortable*, to them. God by *Moses* had ſent them a very good and Gracious Word ; A Promise of their *Deliverance* ; of being their God, and taking



king them to be his People; *And Moses spake so, unto the Children of Israel; But they hearkened not unto Moses, for Anguish (or Shortness) of Spirit, and for Cruel Bondage, which was the occasion thereof. (Exod. 16. 9.)* They were in this *Like weeping Rachel, who Refused, and would not be Comforted. (Mat. 2. 18.)*

From these *Instances* (besides frequent *Experience*,) we may Learn, That the *Consequents* of a sad *Unsanctified Spirit* are *Deplorable*; All manner of *Evil, Natural, Moral* and *Judicial*. *Natural* and *Moral* seem to be pointed at in that Expression (*2 Cor. 7. 10.*) *The sorrow of the world worketh Death.* This may refer to both; 'tis both a *Sin* and a *Mischief*; as appears by the *Antitheta* (in the former part of the verse.) *Godly Sorrow worketh Repentance to Salvation, not to be Repented of*; Therefore (by the Rule of contraries) *Worldly Sorrow* is *Sin*, unto *Destruction*, and to be Repented of by those, who would avoid those Evils. But more expressly is it *Judicial*, when God pronounces it as a *Curse*. *Ye shall Cry for sorrow of heart, and shall Howl for vexation (or Breaking. marg.) of Spirit. (Isa. 65. 14.)* This is *Unsanctified*.

And yet by *Sanctification*, a Mournful  
F 2 Spirit

Spirit may become a Blessing; it may Adapt, and Incite to many Graces and Duties. In that (2 Cor. 7. 10.) *worketh Repentance to Salvation, not to be Repented of*: You'l have no cause to be sorry, for a sorrowful Spirit, if your Tears be set to Run in a right Channel. See more of the Blessed Effects (v. 11.) *Ye Sorrowed after a godly sort; Behold what Carefulness it wrought in you; what clearing of your selves; yea what Indignation; yea what Fear; yea what vehement Desire; yea what Zeal; yea what Revenge. Understand Indignation, Fear and Revenge, to Respect Sin, and not men.*

A Mournful Spirit Sanctified Disposes to Prayer. Hanna professes to Eli, (who had misapprehensions of her) *I am a Woman of a sorrowful Spirit, and have poured out my Soul before the Lord (1 Sam. 1. 15.)* She wept inwardly, as she mentally prayed, and her Prayers and Tears were secretly mingled, and poured out to her God; she was in Bitterness of Soul, and prayed unto the Lord, and wept sore (v. 18.) David often to this purpose, (Ps. 77. 2.) *In the Day of my Trouble I sought the Lord. When was that? When my Spirit was overwhelmed (v. 3.)* So (Ps. 142. 2, 2.) *I poured out my Complaint before him, I shewed before him*

*him my Trouble, when my Spirit was overwhelmed within me. And in the next ( Ps. 143. 4. ) His Spirit was again Overwhelmed ; I stretched forth my hands unto thee. ( v. 6. ) That Spirit which was wont to be full Fraught with Harmonious Praises is now Overset, and another Service is appointed for him ; He Sayled joyfully in pleasant Gales, but Storms find him other work.*

*The greatest Instance ( in meer man ) of a sorrowful Spirit, was that of Job, in the Days of his Tryal ; His Complaint he Uttereth freely, and Justifieth his so doing, as of a natural Necessity : His Case was sad ; His Spirit was Drunk up, ( ch. 6. 4. ) Drunk up ( as he exprest it ) That he had None Left to bear his Troubles. The Spirit of a man will bear his Infirmary ( Pro. 18 14. ) But ( alas ) his Bearing Spirit is gone, and nothing but a Broken and Burthened one is Left in him : In this case, he says, I will not Refrain my mouth ; I will speak in the Anguish of my Spirit ; I will complain in the Bitterness of my Soul ( ch. 7. 11. ) But his Complaint is To God, and not Of God. As for me, is my Complaint to man ? And if it were so, why should not my Spirit be Troubled ? ( ch. 21. 4. ) And yet, we may say*

say of him in all this, as was testified of him in the beginning, *In all this Job sinned not, nor charged God foolishly* ( ch. 1. 22. ) Altho' Satan expected it from him. ( v. 11. and ch: 25. ) which indeed he would have done, had not God *Sanctified his sorrowful Spirit* : and preserved it *Blameless*.

VWhen *Nebuchadnezzar Dreamed Dreams, wherewith his Spirit was Troubled*. [ *Dan. 2. 1.* ] VVe find this *Unsanctified* Hea-then fret and vex, and require unreasonable things : *The Thing is gone from me I have quite forgot it ; yet, Tell me the Dream, and the Interpretation, or ye shall be cut in pieces, and your Houses made a Dung-hil.* ( v. 5. ) So eager was he to be Rid of his *Troubled Spirit*. But *Daniel thro' Sanctification* was of another Temper in the like case. ( ch. 7. 15. ) *I Daniel was grieved in my Spirit, in the midst of my Body ( or sheath ) and the Visions of my Head troubled me.* He then seeks for satisfaction from God, by Drawing near to his *Angel* ( v. 16. ) And though he say ; *My Cogitations Troubled me, and my Countenance changed in me.* ( v. 28. ) yet he was not in haste to be Rid of it ; But I kept the matter in my heart ; namely, to be farther Meditated upon, and to wait the Issue :  
And

And indeed in all Troublesome Cases,  
This is the Guise of a *Gracious and Sancti-  
fied Spirit*.

But of all other Instances, the Great Exemplar the *Lord Jesus Christ* is most to be Admired and Imitated in his *Holy Mournful Spirit*. His Sorrow in *Gethsemane*, when he approached near his Passion, is thus set forth. *He began to be sore Amazed, and to be very Heavy; and saith, My Soul is exceeding Sorrowful unto Death.* ( *Mat. 14. 33, 34.* ) And what does he, but pray? That this *Bitter Cup* ( as *Matthew* ) or this *Hour* ( of *Temptation* ) as *Mark* ) might pass from him; and being in an *Agony* he prayed more earnestly, ( *Luk. 22. 44.* ) In this wrestling with God, His *Sweat* was as it were, great Drops (or Clodders) of *Blood* falling down to the Ground. And yet, notwithstanding all this *Earnestness*, it was with the greatest *Submission*. *Nevertheless not as I will, but as thou wilt.* ( *v. 39.* ) And thus much of the *Sorrowful Cold Spirit*.

2. Is that *Hotter Spirit Active and Vigorous*: This *Colder* is dull and weak; a dull Spirit, or *Spirit of Heaviness*, as 'tis call'd ( *Isa. 61. 3.* ) The Spirit of a man is the principle of his *Activity*. It Disposes him *Diligently to Teach*, ( as is before shewn )  
and

and *Diligently to Learn*; to make *Diligent Search* (as tis expressed, *Psal.* 77. 6.) But this *Dull Soul* (in it self) is fit for neither.

The *Spirit of man*, is also the principle of his *Vigour*, and helps to bear his *Burdens*; But this Spirit is (in it self) a Burden. *The Spirit of a man will sustain his Infirmary; but a Wounded Spirit who can Bear?* (*Prov.* 18. 14.) 'Tis a weak and fainting Spirit; much like that, which was in the *Queen of Sheba*, when she saw the Effects of *Solomons* Wisdom, she was even astonished, and there was *no more Spirit* in her. (*1 Kin.* 10. 5.)

This *Unsanctified* is a *pitiful, base, and Useless Spirit*; Inclining only to *Sottish Sloth and Idleness*; It Renders unapt to *Do, or Receive* any good. When they should *Teach*, they are *Dumb Dogs*; and when they should *Learn*, they have a *Spirit of Slumber and of Deep Sleep* (*Isa.* 29. 10.) and so proportionably in any other worthy Affair.

But if *Sanctified*, Its *slowness* makes the *surer work*; takes time for good *Deliberation*; and helps to prevent much *Rashness* and *Precipitance*, which *Nimble Spirits* are more liable unto. All *Slowness*

*ness* is not Blameable; Some are *Duties*; as, *Slow to Wrath* (Prov. 14. 29.) *Slow to speak*. (James 1. 19.) And where *Slowness of Speech*, is an *Infirmity*; yet this hinders not Gods making use of such in very Eminent Service, as he did *Moses*, (Exod. 1. 10.)

And as to the *Weakness* of this Spirit, It Leads to Dependance on Gods All-Sufficiency; It is often an Effect of great Sorrow, *By Sorrow of heart the Spirit is Broken*. (Prov. 15. 13.) And the Crack'd or Broken Spirit (as before noted) is very weak; but *Sanctified* it is accompanied with *Faith*. And then it makes *Prayerful*, in Applications to God for help. *Hear me speedily O Lord, my Spirit faileth; I have no strength of my own to Bear up against the Floods; I will cry unto thee when my heart (or Spirit) is overwhelmed; Lead me to the Rock, that is higher than I*. (Ps. 61. 2.)

3. Is That Spirit *Bold, Resolute and Confident*; The Colder one is *Timorous* and *humbly yielding*. 'Tis *Little in it self*; and commonly *Less in its own Eyes*. It *Designs* no great things; nor is fit for any *Great Undertaking*; But is apt to *shun* all things, that appear any way *Dangerous*.

This

This, if *Unsanctified* is a Base *Pusillanimity*; a mean, poor, cowardly and creeping Spirit: Unfit for *Doing* any *Notable* Good; or *Suffering* any *Considerable* Evil. Such will never be *Martyrs* for, or *Confessors* of, any valuable Truth. This Spirit (like *Isshachar*) stoops under the Burden, of every *Imposing* and *Tirannical* Humour, without the least opposition, or *Resentment*; so as it will easily let go *Christian*, or *Civil Liberty*; And even Tempt the proud to *Trample* on their Neck. It gives way, not only for a moment, a *short time* (in matters, that will bear it) upon prudent *Considerations*; But gives up *for good and all* (as we use to speak) without any consideration at all: The former is *Good Fencing*; the latter is *Base Cowardise*, which opens a careless Gap, that not only *Suffers*, but *Invites* *Trespassers*. This Spirit is a *Saddled Ass*, ready to be *Rid* at pleasure; and is most mischievous in a *Church*, where are *Diotrephian Spirits*, and *Ruinous* to a *State*, where *Tyranny* would be playing pranks. Such are men *Born to be Slaves*, for whose *Unreasonable Yielding*, their *Posterity* will have cause to *Curse* them.

As to the performance of *Necessary Duties*, They always imagine *Lions in the way*,  
and



and in the least appearance of a *Difficulty*, they are ready to fancy *Insurables*, and thereby *Inhance Discouragements*; so that they Tremble, tho' it be, but at the shaking of a Leaf, ( *Lev. 26. 36.* ) I will send a faintness into their hearts, and the sound of a shaking Leaf shall Chase them; and they shall flee, as fleeing from a Sword; and they shall fall, when none pursueth. To Fear, where no Fear is, is not only a *Judicial Misery*, but it is also too often a *Sin*, Derived from *Unbelief*, as against frequent *Commands*; Fear not, neither be *Dismayed*: Fear not their Fear, be not afraid of their Faces, &c. And a *Sin* ( it seems ) of the worst Character, as *Ushering* in the Bedroul of *Abominable Wickedness*, in that *Denunciation* ( *Rev. 21. 18.* ) But the *Fearful*, and *Unbelieving*, and the *Abominable*, and *Murderers* and *Whoremongers*, and *Sorcerers*, and *Idolaters*, and all *Liar*s, shall have their part in the Lake that Burneth. This Spirit it self is not a *Sin*, so far as it Depends on *Natural Causes*; 'Tis no Evil for a *Woman* to be *Less Courageous*, then a man; or to be more afraid upon apparent *Danger*; But when Fear is *Habituated*, or *Acted* by *Unbelief*; for then it *Impeaches* Gods *Glorious Attributes*; his *Mercy*, *Truth*, and *All-sufficiency*  
But.

But if this Little, Low, and Timorous Spirit be *Sanctified*, 'tis Exercised in a Gracious *Humility*, which *Aspires not to things too high* (Ps. 131. 1.) A *Contrite Spirit*, *Sanctified*, is no Base and Contemptible Spirit. 'Tis Preferred and Esteemed by *Wise men*, Directed by the Holy Spirit of God, who teaches men to put a due value, upon the good of Things, and Persons. *Better it is to be of an Humble Spirit with the Lowly, then to Divide the Spoil with the Proud.* (Prov. 6. 19.) He shall be far from Contempt: *A mans pride shall bring him Low; but Honour shall uphold the Humble in Spirit* (Prov. 29. 23.) Humility is a Lovely Grace amongst men; it avoids Quarrels, which Pride and Haughtiness of Spirit commonly makes: It gives no Offence, and Removes the Offences that are Taken. *Yielding pacifyeth great Offences.* (Eccl. 10. 5.) And as 'tis Acceptable to men, so it is well pleasing unto God. *A Broken and a Contrite Spirit O God thou wilt not Despise,* (Psa. 51. 17.) *Not Despise* is a MEIOSIS, yea he Favours and Approveth. *The Lord is nigh to them...and Saveth such, as be of a Contrite Spirit.* (Ps. 34. 18.) This Favour he the more Illustrates by setting forth his own Excellencies. The Great and Hig

God Regards the Little and Low Spirit ; This is more than once shewn by the Prophet *Isaiah*. For thus saith the High and Lofty One, who Inhabiteth Eternity ; I Dwell in the High and Holy Place, and with him also, that is of an Humble and Contrite Spirit ; to Revive the Spirit of the Humble, and to Revive the Heart of the Contrite Ones ( *Isa. 57. 15, 16.* ) And ( *ch. 66. 2.* ) *Heaven and Earth bath mine Hand made ; But to this man will I Look, even to him that is poor, and of a Contrite Spirit, and Trembleth at my word.* 'Tis not that poor, mean, Spirit, that Trembles at the Shaking of a Leaf ; or sinfully feareth man, whose Breath is in his Nostrils ; but he that feareth the Lord and Trembleth at his Word. Such an one shall not only be Countenanced, and Comforted, by God here ; but bountifully, and graciously, be Rewarded hereafter ; 'tis the first of the Beatitudes ( *Mat. 5. 3.* ) *Blessed are the poor in Spirit ; for theirs is the Kingdom of Heaven.*

4. Is that Hotter Spirit an Angry Spirit, fermenting in Zeal and Jealousie : This colder is meek and wholly Inclined to peace : 'Tis Sheepish, Lamblike, and Inoffensive ; no great Doer, and a quiet Sufferer : 'Tis patient and silent in bearing Injuries, and easily

easily overlooks Faults: It's apt to think well of all, and in general, all its motions are calm and soft.

This quiet, calm Temper, *if Unsanctified*, hath its spring, only in *Bodily Temperament*, and *Worldly Wisdom*; and then Undecently bears oftentimes, what it ought to shake off, with Indignation. 'Tis indeed Inclined to good Offices, but still with Earthly Design. It does good, to Receive good, *Looking for something* again contrary to our Saviours Rule. ( *Luke 6. 45.* ) 'Tis not the *Subject* of Anger, because it would not be the *Object* thereof; always accompanied with self-seeking; and its greatest Design is to *pass quietly thro'* the World. 'Tis utterly Indisposed for *holy Zeal*, so as never to *contend earnestly for the Faith*. Nor will it plead Gods Cause, when Wickedness is Rampant, nor Labour to Restrain or Rebuke Ungodliness. This *Gallio-like Spirit* cares for none of these things. ( *Acts 18. 17.* ) But wholly Leaves men to their own Course, without any Religious Controul. This was *Eli's Sin*, for which both he and his Family were severely Dealt with; God was *Angry* with him, because he was not *Angry* for God. 'Tis a Listless Frame for *Affectionate Duty*; Dead Hearted to and in, Heavenly Service;

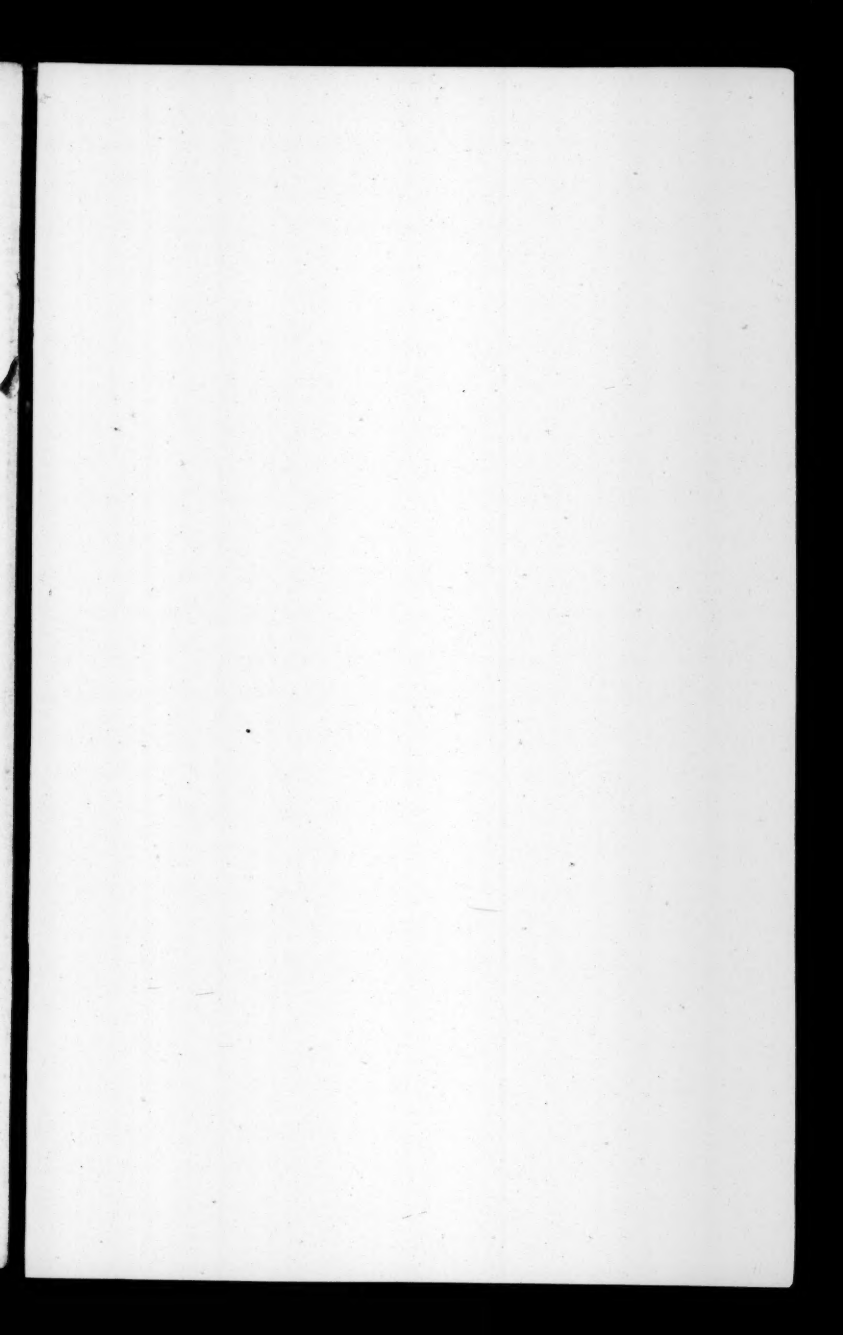
vice ; A Professor of such a Spirit is but a *Cold Christian*, and will have but a *cold Entertainment* when he comes to seek his Reward. A true Christian should be always *furnished with a Spirit*, though not always *Use* it : There is a time for necessary Anger. And we should *Use* our warmth of Spirit, or *forbear* it, as occasion Requires. *What will you ? Shall I come unto you with a Rod ; or in Love, and in the Spirit of Meekness ?* ( 1 Cor. 4. 21. )

This *Unsanctified softness of Spirit*, Tho' it be thus *Useless* and *Elameable* ; yet this must be acknowledged of it : That of all the *Worldly Spirits* 'tis *one of the best* ; and as it does *no good*, so it does *Least Harm* and *Mischief*. It may Render a man a quiet and untroublesome *Neighbour*, and tollerable Member, of the *Common-wealth* ; But still a *sapless* and *fruitless Branch* in the *Church* ; and is far short of true Christianity, whatever it professes.

But if the *Meek Spirit* be a *Sanctified* one ; Oh ! How Excellent, How Lovely and Desirable is it ? How much does it conduce to *Brethrens Living together in Unity* ? How many Brawls and Factions would it prevent ? It then ( when *sanctified* ) has another principal *Rise* and *End*  
then

then was suggested by *Nature* and *Circumstances*. It then Arises from Conformity to the Great Exemplar (Isa. 53. 7.) *Who was brought as a Lamb to the Slaughter: and as a Sheep before the Shearers is Dumb, so opened not he his Mouth When he was Reviled, he Reviled not again; when he Suffered, he Threatned not; but committed himself to him, who Judgeth Righteously.* (1 Pet. 2. 23.)

Again, this is a fit Spirit to Deal with Sinners. *Restore such an one in the Spirit of Meekness.* (Gal. 6. 1.) 'Tis that which is peaceable with men, and pleasing to God; and therefore is Honourable, as an Ornament. *The Ornament of a meek and quiet Spirit; which in the sight of God is of great price.* (1 Pet. 3. 4.) Surely God knows the true value of Things, who hath put all Worth and Dignity into them. This is a proper Gospel Spirit, very much for its Honour, and promoting its Interest in the World: It oft-times holds the Hands and stops the Mouths of its Adversaries. That Rebuke of our Saviour to those *Sons of Thunder*, (James and John) when they would have Fire from Heaven upon the Samaritan Village. (Luke 9. 55.) Intimates the True and Genuine Gospel Spirit;







Spirit ; *Ye know not what manner of Spirit you are of* : You are not Spirited as you should be : The Spirit you have is a Chollerick, Revengeful Spirit, and you know it not : Or, you know not what Spirit, you should be of, as my Disciples : The Spirit of *Elias* ( under which you would cover your passions ) Has done its *Preparatory* work in *John Baptist* ; But now the *Evangelical-Spirit* hence forward, is quite another thing ; 'Tis full of *meekness, sweetness, and gentleness* of mind ; which by your present talk, you seem little to understand ; You ( as my Disciples ) do profess to be of the Gospel-Spirit ; But alas, you have it not ; *You know not what Spirit you are of !*

And thus much of the two *Opposite* Spirits, the *Hot* and the *Cold*. We come now to the *Mean*, between them both ; which of all the *Natural Spirits* is the most *Curious, Desireable, and best Manageable*, to every good purpose. Therefore

3. Some men are of a more *Temperate Spirit*, which is *Cool* in Respect of the *Heats* ; and *Warm*, in Respect of the *Chills* of Spirit, in the former two Extreams. All the *Conveniencies* of those it has, without their *Inconveniencies* ; This is the *Well-balanced Spirit*, that moves

G

Evenly,

Evenly, Smoothly, and Firmly; The Vessel of due proportion, betwixt Hull, and Sayl, which usually well Arrives at its intended Port. 'Tis the *fælix Temperies* of the Philosophers, that naturally *Disposes to*, and *Adapts for*, General Virtue. 'Tis best enabled to Use its own Abilities; and manage its own powers, whether *Intellectual* or *Volitive* to the best Advantage.

1. *Intellectual* by a moderation, and order of Thoughts; of a sufficient *Heat to Excite* them, and yet of *Coolness* enough to *Govern* them, and their Effects, which otherwise might be Exorbitant. 'Tis not the *Dup Soul*, that thinks not *Intensely* of any thing; Nor the Phantastick Air, that Huddles, and is *precipitant* in all things. But it is such a well composed Spirit, as indeed *Quickens* a man to Act, and yet Renders him *Sober*, and *Deliberate*, in all his Actions. Hence arises *Wisdom* and *Prudence* in Matters, and a *firm Judgment*, that will not suffer it self to be Biassed or Disordered by any unruly *Passions*; But *Governs* them by Reason; and brings and keeps them in their due Subordination.

Whence follows

2. The *Volitive* Powers are well used;  
and

and ordered by such a *Moderate Spirit*; The *Will* is Benign, and the *Passions* Regular. The *Will*, and all the *powers* under its Commands are Disposed to Subjection unto Right Reason. Hence *This Spirit* is apt to be well governed *In the man*; that has it; And thereby Renders him more fit to Govern amongst *other men* in the world; from both which it may be Denominated *A Spirit of Government*. Of this brave Spirit was *Titus Vespasian*, who from thence was called (*Humani Generis Deliciæ*) The Delights of Mankind. Faithfulness, Candour, Beneficence, and all other things that are Excellent (so far as *Nature* can go) have their Derivation from this Spirit; because it is not so liable to the Infirmary of Unruly Passions, which is the Natural Cause of all the contrary Vices.

Yet if this Rare and Excellent Spirit, which is so very good *in it self* be *Unsanctify'd* and Corrupt; 'Tis all as Bad, if not worse, then the Rest. Corruption of the best is worst. For

1. Its *Wisdom* and *Prudence*, if *Unsanctified*, is (at best) but *Worldly Wisdom*, and Employed wholly to serve *Worldly Interests*: But it seldome stops there; for it commonly proceeds in a way of

Enmity against God and Goodness; And becomes too often a *Devilish Policy*. If the Enemies of the Church be men of *this Spirit*, they are most Dangerous: 'Tis the men of this Temper, that are the *Achitophels* for Mischievous Counsels.

The *Hot Spirited Huffs*, and *Hectors*, may have as great an Enmity, which they often shew in a *storming rage*; But their vehement Passions do oft-times Deprive them, of a discreet consideration, whereby they overshoot themselves, and miss their Designs. The Smooth-bootes that look Demure, who can think and contrive, and are not in over-great Haste; The Wolves in Sheeps-cloathing; (in a word) The close and undiscerned Hypocrites (who by means of this *Moderate Spirit*, may more easily so be.) These are the Dangerous Enemies; These under their *seeming Vertues*, have advantage to act their *secret Vices*. *Lyons* by Roaring, may Terrifie the Sheep into their Safe-folds, while the sly *Foxes* (by surprise) do Devour the Flock.

As to the Spirit of *Judgment*, and *Government Unsanctified*; 'tis that which maketh Nets and Snares, and perverteth Judgment in the Gate. 'Tis not the Bawling *Sollicitor*, so much as the subtle Judge,

*Sanctified and Preserved.* 77

Judge, that *Frames Mischief by a Law*, ( *Psa.* 94. 20 ) and cover it over by a plausible pretence. Not the *Clamorous Multitude*, so much as the *Cunning High-Priests*, that *do violence to the Law*, and *pollute the Sanctuary*. ( *Zeph.* 3. 4. ) 'Tis they, that say, *We have a Law*, and by *our Law* he ought to Die. ( *Joh.* 19. 7. ) Thus they Turn Judgment into Hemlock, and make the Ordinance of God Minister to their Lusts and Passions.

2. Its calmness of *VVill*, and moderation of *Affections*, with those seeming *Vertues*, that attend it, all are nothing so, as they do appear, but are *Evil*, and *Subservient* thereunto. *Evenness of Mind Unsanctified* Renders a man but a *Gallio*, caring for none of these things; Not concerned about the *Greatest Interests* of their *own*, or *others* Souls: This is that *Odious Lukewarmness* which God will *Spue out of his mouth*. ( *Rev.* 3. 16. )

Again, *Benignity*, *Generosity*, and *Candour of Spirit*, if *Unsanctified*, is, ( as *Mr. Fuller* calls it ) The *Bad-good-nature*, which is commonly, and most *Abused* by *Parasitical Hang-byes*. Such men are *Led by a Thread* ( not like *Ariadne's Clew*, out of, But ) into continual *Dangers*. They *Gallantly follow Trappanning*, and *Deceitful*

ceitful Guides, to do Mischief; like the men, that followed *Abalom* in their simplicity, and they knew not any thing of his Designs. (2 Sam. 15. 11.) These are oft Impos'd upon; and made Tools, and Implements, in mischievous and ungodly projects, for want of Gracious Wildom. On the same account of *Bad good-nature*, they are apt to spare and favour, even *Wickedness* in men; and Indulge them in their corrupt ways. They are apt to be prodigally Bountiful, to such as they should rather frown away. (Prov. 29. 23.) *The North-wind Driveth away Rain; and so doth an Angry Countenance a Backbiting Tongue.*

Lastly, as to the *Fidelity* and *Stedfastness* of this Natural Spirit, if *Unsanctified*, it fits men to keep the Devils Counsel; He *Heareth Cursing, and bewrayeth it not.* (Prov. 29. 24.) A Thief may trust him with his Stollen Goods. Alas he is mislead by false names and notions of things, and ~~the~~ *Clean* Immoveably to them: As for Instance; An Oath, to which he will stick, tho' it be but a *Bond of Iniquity*, (contrary to the very nature of an Oath)

*Truth* and *Trust* he so looks upon, under the Name of *Moral Vertues*, That he forgets the *Christian Duty* of not being  
*Partaker*

*Partaker in other mens Sins:* So also, in *Friendship*, which (through his *Candour*) he often strikes with the Enemies of God; He then thinks himself obliged to be faithful in all things to these his friends; Tho indeed true Friendship is only in *Ver-tue*; and other Friendship neither ought to be *Begun*, or *Continued*: Shouldst thou *Help the Ungodly, and Love them, that Hate the Lord*? Therefore is *Wrath* upon thee from the Lord. ( 2 Cor. 19. 2. )

These *Firm Spirited*, are the unhappy men, who being once *Ill-engaged*, are hard to be Reclaimed: They will persist, tho' against the very Edge, and prickles of Conscience, and Convictions: They scorn to forsake their *Colours*, tho' it be to come under *Christ's Banner*: There is no hope to persuade; no; For I have *Loved Strangers*, and ( I'll never be a base Changling or Turn-coat ) *After them will I go*. ( Jer. 2. 25. )

Thus this *Noble Spirit* is abused; Thus its *Silver* is become *Dross*; and those *seeming Vertues*, which use to Glitter therein, are no more than ( as *Austin* calls the Heathen Morals ) *Splendida peccata*; meer Gloworms and Fire flies to the sight of a Moon-Ey'd World.



But if *Sanctified*, if Light and Heat be put into them by the *Baptism of Fire*, How do the Excellencies of this Spirit Excel themselves? This *Governable* Spirit is under a *Twofold* Government; That of our *own*, and that of *God* too. This *Fortified* Spirit has a *Double Guard*; That of our *Discretion*, and that of *Gods Grace*. Let us take a view of this Spirit, as *Regulated by*, and *Set forth in*, the Scripture.

I. 'Tis a *Temperate* Spirit; not *Cold* or *Lukewarm*, but *Governably Cool*. In (Prov. 17. 27.) we have (in this Respect) its Character, and its Commendation. *He that hath Knowledge, spareth his words; and a man of Understanding is of an Excellent* or (as in the Margin) *a Cool Spirit*. By *Knowledge* and *Understanding* in Scripture (and frequently in this particular Book) is meant *Gracious Wisdom*, and *Sanctified Knowledge*: 'Tis this that truly *Tempers* the Spirit to be excellently *Cool*; and enables it to *Govern it self* and its *Actions*; yea; and that *Unruly Little Member*, the *Tongue*, which in *Hot*, and *Gun-powder Spirited* men is oft-times *Inflamed and Set on Fire of Hell*. (James 3. 5, 6.) 'Tis a  
Spirit



*Spirit of Government, both Passively and Actively.*

I. *Passively* (or fit to be Governed) which gives Commendation to the man that has it, beyond the Triumphs of a Conqueror. *He that Ruleth his Spirit is better, than he that Taketh a City.* (Prov. 16. 32.)

*Fortior est, qui se; quam qui fortissima vincit.*

*That's the brave man, that Rules his Spirit; he Has the brave Spirit, where 'twill Ruled be.*

The *Cold Spirit* is too slow and heavy, to follow the Dictates of Regulated Reason, unto any considerable Effect. The *Hot Spirit* over-runs it, and (of the Two) is the most Ungovernable. The *Hasty and Disordered Spirit* is chiefly Denominated *Unruly*, which often Exposes a man to Dangers, as an Unfortify'd City. (Prov. 25. 28.) *He that hath no Rule over his (Royled and Ruffled) Spirit, is like a City, that is Broken down, and hath no Walls.* The Moderate Spirit sets Discretion in the Government of his Affairs; But the *Hasty Spirit* (not taking time to consider, what is to be done upon the present Emergence) *Exalteth Folly* (Prov. 14. 20.)

To

To the same Effect is that Comparison ;  
*The patient in Spirit is better, than the proud  
 in Spirit (Eecl. 7. 8. ) which is Explained  
 and Applied, in that Caution. ( v. 9. )  
 Be not Hasty in The Spirit, to be Angry ; for  
 ( proud ) Anger Resteth in the Bosome of  
 Fools.*

The Moderate Spirit is well compact,  
 and firm, which keeps Folly from Break-  
 ing in, or out ; But the Immoderate both  
 Admits, and Discovers Folly, in all its  
 Actions ; And most easily and commonly  
 in the Tongue. *A perverse Tongue is ( i. e. )  
 Betokens and Declares ) a Breach ( or  
 Disorder ) in the Spirit. ( Prov. 19. 4. )*

This Cool and Temperate Spirit In-  
 clines to Wisdom, observed in Daniel, by  
 the Babilonians, who Recommend him for  
 it to Nebuchadnezzar, ( Dan. 5. 12. ) *An  
 Excellent Spirit, and Knowledge and Under-  
 standing, was found in him, to Dissolve  
 Doubts ( or Untie Knots. ) And for this  
 he was Advanced ; Because an Excellent  
 Spirit was in him ( ch. 6. 3. )* Now here  
 we must Remember, that in Scripture  
 phrase, the Excellent Spirit, is in the Mar-  
 gin Read, the Cool Spirit, ( as is before no-  
 ted. ) It seems Daniel was a man of Tem-  
 per, even in their Observation, who could  
 not Discern his Grace ; 'Twas his Prudence,  
 and

and not his *Piety*, that they took notice of; And tho' ( *ch. 4. 8, 9.* ) *The Spirit of the Holy Gods* was by those Heathens acknowledged to be in him; yet, it was not his *Sanctification* by the Spirit of the True God, which they meant; But ( according to their manner ) whatever Transcended the common course of men, they were wont to *Diesy*. *Daniel* had indeed *Extraordinary Assistance* from God for *Revealing Secrets*; But this Help was above their *Cognizance*; they only observed *such Excellency* of his Spirit, as manifested it self in his *Covers* amongst them; for which also *The King thought to set him over the whole Realm.* ( *ch. 6. 3.* )

That phrase in ( *Job 20. 3.* ) *The Spirit of my Understanding causeth me to Answer.* Signifies not ( I think ) his *Understanding Faculty*; but rather, That *Moderation and Government* of his Spirit, whereby he was enabled ( without Disturbance ) to go on in *Discourse* of the Matters that were before them; as if *Zophar* had said, *I have heard the check of my Reproach*; But it does not so Disturb the order of my Thoughts, that I cannot have my Wits about me; No, no, I know well enough, what to say; I have still an *Understanding*; Because a *Well-governed Spirit*, that is  
not

not Hurried by provocation ; I can Rule my own Spirit, tho' not your Tongue ; and therefore I can Answer what is meet : The Spirit, that accompanies another mans Understanding, might ( perhaps ) silence him from any prudent Reply, but the Spirit of my Understanding, ( or, that Spirit which accompanies it ) causeth me to Answer. And thus 'tis a passive Spirit of Government, or, a Spirit to be Governed.

2. It is also a Spirit of Government, Active ; or it is most fit to Rule in the world. So thought Darius, when he thought to set Daniel over the whole Realm. When Moses prayed for a Successor to Lead the people into the Land of Promise ( Numb. 27. 16. ) He does it in these very suitable words, Let the Lord, The God of the Spirits of all Flesh, set a man over the Congregation ; The Answer to this prayer is ( v. 18. ) Take thee Joshua the Son of Nun, in whom is the Spirit, namely, which thou Desirest : He has Excellent Qualifications, as a man ; But Lay thine Hand upon him, as a Consecrating Act to the work, and I will follow it with a special Blessing ; He shall have from me somewhat above Meer Man ; He has a Brave Spirit already ; But I will give him farther Additions in and by the Laying on of Hands. This is mentioned, ( Deut.

( Deut. 34. 9. ) *Joshua was full of the Spirit of Wisdom; for Moses had Laid his Hands upon him; and they hearkened to him; It gave him Authority, as well as Qualifications; He was before a choice Vessel, and now a Chosen Vessel ( the like as was said of Paul. ) Not that God needs any Excellencies of men; yet because 'tis his good pleasure, to Deal with men after a humane manner, he commonly ( in Providence ) suits, and singles out, persons, apt for the work, to which he does Design them. When God promised to shew Mercy to the Remnant of Israel; 'tis said, ( Isa. 28. 5, 6. ) In that Day shall the Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty, to the Residue of his People; and for a Spirit of Judgment to him that sitteth in Judgment; and for Strength to them, that Turn the Battle to the Gate; whence the word [ for ] signifies either, as much as, or Instead of, and then it Imports, that a Spirit of Judgment is fit for Judges; as Strength and Courage is for Souldiers: or else it signifies the same with that ( ch. 1. 26. ) I will Restore thy Judges as at first, and thy Counsellors as at the beginning; that is by Raising up either in Providential Dispensations, or special Qualifications, men, that should be*  
*Repairers*

*Repairers of their Breaches, and Restorers of paths to dwell in; ( ch. 58. 12. )* from all which it appears, that this *Moderate Spirit* is not only apt to be Governed; but also it is fit to *Rule and Govern* in the World; because of the Wisdom and Discretion, that is used to accompany it; especially when it is Sanctified and Over-ruled by God.

As to that *General Vertue*, in respect to the *Will*, or Volitive Faculty, to which it is Adapted, as the Philosophers (*fælix temperies*) happy temperament; by *Sanctification*, these *Moral Vertues* become *True Graces*. In Heathens, where is no Sanctification, yet, if God Excites their Spirits, they become eminently Serviceable. So *Cyrus*, who was of a Generous Noble Temper in himself; yet how much did he act above himself, when God stirred up his Spirit ( 2 Cor. 36. 22. ) *The Lord stirred up the Spirit of Cyrus King of Persia*; upon which he Issues forth a Noble Proclamation. ( v. 23. ) It was *Cyrus his Spirit*, tho' *Stirred* by God, and Inclined to this special Service.

But where Sanctification *Renews the whole man*; and gives *New Principles* and *Ends* in all their Actions; The whole Nature of their *Laudible Atchievements* is

is also changed ; so that, their *Natural Spirit of Candour* becomes the Character of a *Blessed man*, in whose Spirit there is no Guile. ( *Psal. 32. 2.* ) Their *Fidelity* comes from that *Faithful Spirit*, which ( on just occasion ) *Concealeth the matter*, and is commended for it. ( *Prov. 11. 13.* ) Their *Moderation of Affections* is also from a principle, that, not only *Restrains* ( as *Heathen Morals* do ) but *Mortifies the Affections and Lusts*. ( *Gal. 5. 24. & Col. 3. 5* ) Their *Firmness* is farther fortified by *Might in the Inner-man* ; ( *Eph. 3. 16.* ) whereby they are *stedfast, unmoveable, always abounding in the work of the Lord*. ( *1 Cor. 15. 18.* ) for, if their well-considered *Reasons* do fix their purposes ; Much more will their well-grounded *Faith* establish them. In a word ; its *own Nature* is *Lovely* ; But *Grace* super-induced renders it *most Exemplary, Amiable, and Useful* in the World.

And thus, we have done with the *Diversity of Spirits* that are in men. The *Hot*, the *Cold*, and the *Moderate* ; How they Differ in *Themselves*, and how they are farther Differenced by *Natural Corruption*, or *Sanctifying Grace*.

We shall now Reflect upon what has been



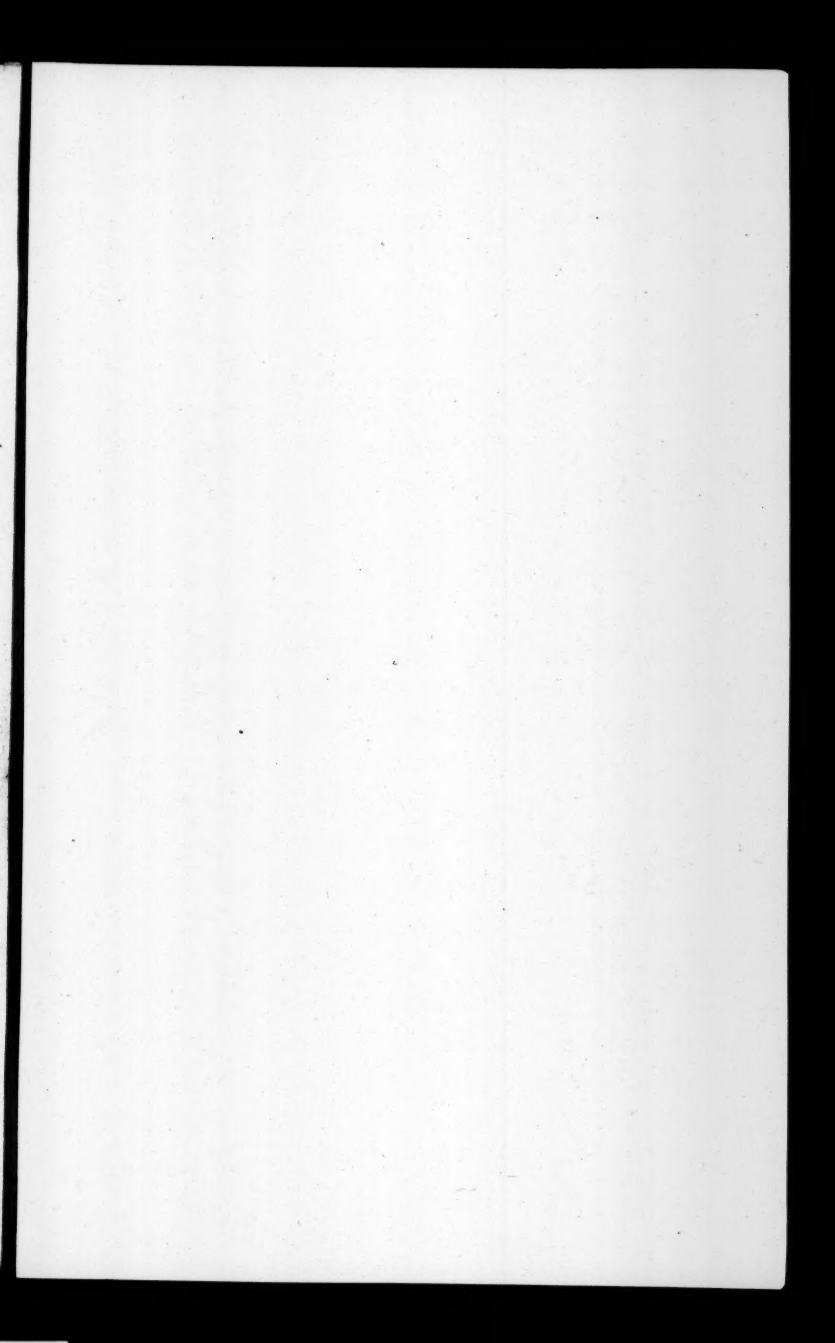
been said ; and with some few practical *Inferences* conclude the present Discourse.

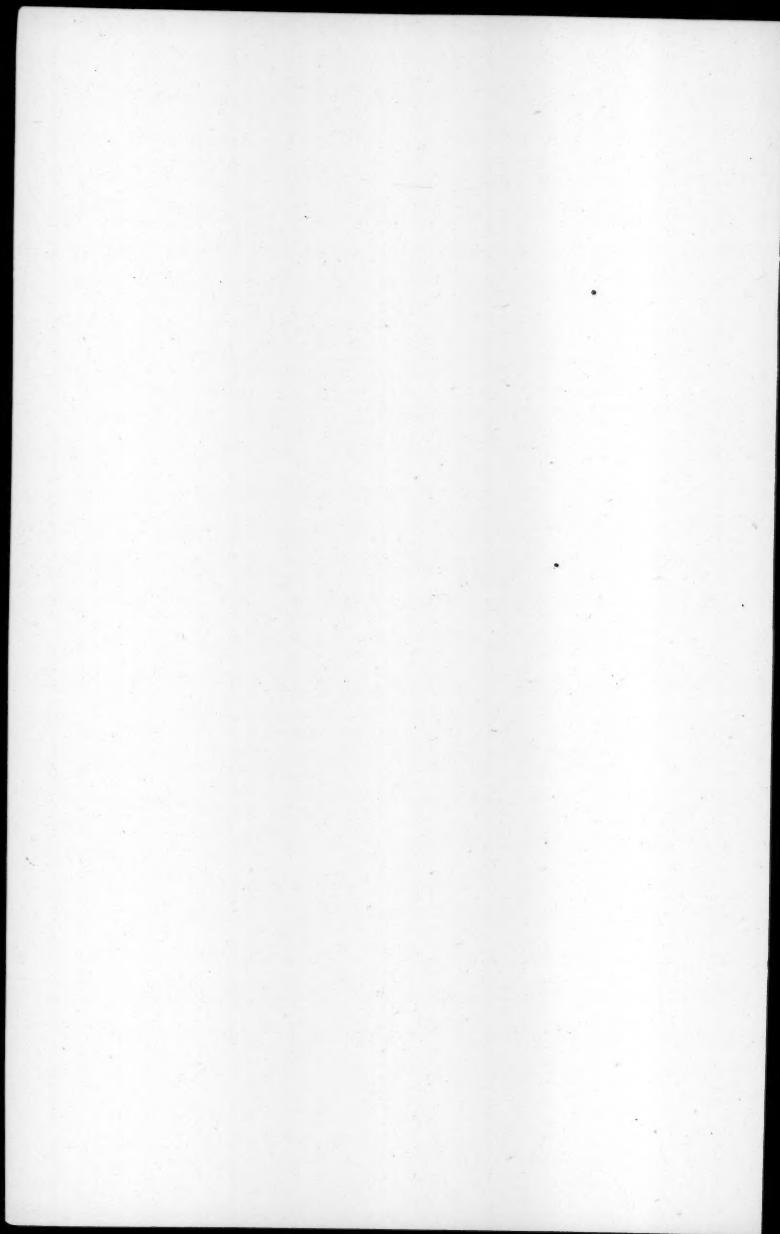
### INFERENCE I.

And by considering well the *many Scriptures*, that have been alledged, we may fairly see, That 'tis no *Strained Notion*, which is the Design of this present Treatise. It must indeed be acknowledged, that in *many* of those Scriptures, the word [ *Spirit* ] may be taken in some of the *common Senses* put upon it. As for Instance ; it may be taken for the *Soul* in general ; and in some, for the Inward Part, as an Expression of *Sincerity* : But to take it for the *Higher Faculties* of *Intellect and Will* ( as the *Rational* part, contradistinct from the *Soul*, or from the *Liver* ; This, tho' it be the most common and approved Interpretation of this Text ; I must confess I do not see sufficient Reason to allow it. I do not find ( to my Understanding ) the word so taken in any other Scripture : And therefore I take it to be, but a strained Sense, and thought of, only for this particular place, because of some Difficulty, that appeared therein.

'Tis true indeed, there is one Scripture  
usually







usually alledged (*Heb. 4. 12.*) wherein *Soul* and *Spirit* are Distinguished one from the other: of which place *Dr. Smith* in his *Portraiture of Old Age* hath Discoursed, and Laboured to Evince, That *Spirit*, there signifies the *Superiour Faculties* of man; And *Soul*, the *Inferiour*. This Discourse of the Doctor's was Considered in a former Draught on this Subject; which now, because that Ingenious Gentleman is some Years since gone to his Rest, I think fit to omit, only he, that has Leisure may compare what is there said, with what we have said of the *same Scripture* in the beginning of this Discourse, and then judge as he sees meet. And as for the many other places quoted, wherein *Mans Spirit* is mentioned. (on which I now Desire you to Reflect) I suppose you will judg with me: That they may (for the most part) be very genuinely understood in our sense; and that the Interpretation of those Scriptures will, according to our proposed sense, be very Currant.

2. We may also hence Inferr;

That 'tis *Unjust and Unchristian* to Certi-  
fure and Condemn men for their Hu-  
mane

*mane Spirits* : To blame the Diversity of them, is to quarrel Gods Work of Creation, or Providence. *Why hast thou made me* ( or him ) *thus* ( *Rom. 9. 20.* ) for *Natural Temper*, and Modification of it, by *Outward Circumstances* is more Dependent on *his Will*, then our *Industry*.

We should rather observe how all this variety of *Spirits* may be made *Eminently Serviceable*; for that every Spirit has its particular *Natural Excellency*; Tho' all have not that, wherein thou ( perhaps ) mayst peculiarly Excel. One Servant of God is *Cheerful*, and Sings at his work; Another goes *sadly* and carefully about it, for fear of miscarriage; yet both may be good, and Faithful Servants, and neither shall Lose his Reward, but Enter into his Masters Joy. Surely the *Manifold Wisdom of God* would not be so well made known by the Church in many Respects; ( as *Eph. 3. 10.* ) Nor the *Manifold Grace of God*. ( *1 Pet. 4. 10.* ) If every man ( having Diversity of Gifts ) Did not so Minister, even as he hath Received the Gift. In the ( *1 Cor. 12.* ) is a Large Discourse of Diversities of Gifts ( *v. 4.* ) Administrations, ( *v. 5.* ) Operations, ( *v. 6.* ) All by the same Spirit; and all Tending to the same

same holy Ends, Gods Glory, and the Churches good. The following verses set forth the Church under the Parable of a Humane Body ; wherein every Member has its peculiar Ability and Use ; so as the Eye cannot say to the Hands, or the Head to the Feet, *I have no need of you ;* ( v. 21. ) But all are Serviceable in their place and kind. This (he says) he wrote, that *there should be no Schism ; But the Members should have the same care or regard, one for another.* ( v. 25. ) If this were well considered, and a Charitable Estimate made, of every mans *several Spirit or Genius* ; it would much advance *Love, Unity, and Mutual Honour*, among Christians ; Remove that Censorious, Offensive, and Froward Temper in many, that doth so much Disturb Peace and Tranquillity, both in Church and State ; and incline every man to think and say, if I Excel any man in *some things*, He may Excel me in *many more*.

U S E 3.

We may hence also Learn, who can Reform, and ( being Reformed ) preserve the Spirit of man ; even he, and only he, that Formed it ; *That Stretcheth out the Hea-*

*vens, and Layeth the Foundation of the Earth, and Formeth the Spirit of man within him (Zech. 12. 1.)* This may indeed be understood of the Soul, as one of the Eminent Works of God, and so is here Reckoned among them. The like may be said of that, *Father of Spirits.* (Heb. 12. 9.) And that (in Isa. 57. 16.) *The Spirit should fall before me, and the Souls which I have made;* Spirit and Souls may be taken, as put *Exegetically*; yet, if you consider what follows, (in that Zech. 12. 2.) *I will make Jerusalem a Cup of Trembling, to all the People round about, when they shall be in the Fire.* (v. 3.) *A Burthensome Stone to all the people, gathered together against it.* And (v. 4.) *Smite every Horse with Astonishment, and his Rider with madness.* This (I say) considered, seems more to favour our Sense. As if the Prophet had said; *The Malignant Spirit of Wicked Men is set against Gods People;* But the Former of Spirits can quickly confound them; can dash and break them, be they as stout as the Horse Rushing into the Battle; he can soon fill them with Astonishment, and promises so to do.

Now if he can thus *Over-rule* the Spirits of the Wicked; He can as well *Regulate* the Spirits of his Elect; *Casting down*  
*Imag.*

*Imaginations and every high thing, that Exalteth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ. (2 Cor. 10 5.)* Thus the *High Spirits* (who are like *Hills*) are pulled down. And the *mean, Low Spirits* (like to *Valleys*) are lifted up; yea, the *Crooked and Rough Spirits*, shall become as a *straight and plain place*, to prepare the way of the Lord, and make his paths straight. (Isa. 40. 4.)

This Sense is agreeable to the Covenant made with Christ for his People, (Isa. 42 5) where Gods Titles are much like those in Zechary; *Who Created the Heavens, and Spread forth the Earth*; He that *giveth Breath unto the People upon it* (There's their *Natural Life*) *And Spirit to them that walk therein*. (This I take to be their *Moral Life*, or *Conversation* among men, to which the Spirit, we now speak of, does very much conduce.) He gives the *Spirit*, Temper, or Inclination not only as a *Gift of Nature*, but as an *Eminent Gift of Sanctifying Grace*, whereby they walk *Uprightly in the Earth*.

## INFERENCE 4.

Hence also will naturally follow the *Exhortation* of the Apostle, ( Eph. 4. 23. ) *Be ye Renewed in the Spirit of your minds.* This means not, that you should have *New Powers, or Faculties Natural* ( whether *Superiour or Inferiour* ) But *new Inclinations, new Dispositions*; The *Spirit of the mind*, cannot be here *new Intellects*, or *new Wills* ( which some would have to be the *Spirit of Man* ) But *new Light in the Understanding, new Bent in the Will*; This is to have *new Spirits of the mind*, by *Sanctification*.

In the *Old man*, they were *Corrupt, according to Lusts* ( v. 22 ) But in the *New Man* ( v. 24 ) *after* ( or according to ) *God*, they are *Created anew in Righteousness, and True Holiness*. This *Exhortation* [ *Be ye Renewed* ] Does not *Suppose* in man a power of *Self-Renovation*; or *Require* of man, that which must be done by *God*, if ever done; But it *Requires*, that man should do, what in him *Lies*, to *Regulate, and Order* his *Spirit or Inclination*: It *Requires* our *Endeavour* ( to the best of our *Abilities* )



lities or Means ) to Reform our Spirits, where they are apt to be Exuberant ; and bring our *Reasons* to Act, in *Subordination* to God in the Renovation of them. And after all ; because our Endeavours in *themselves* ( in this matter of Governing our *peculiar Spirits* ) we see by daily sad Experience, they Do, and will miserably fall short of Effect, Therefore to *Invoke Divine Assistance*, and *Influence*, That the work may be Accomplished ; ( as we shall again touch in the End. )

Of these *Endeavours* in Subordination to Gods Working a *Chief one is*,

I. To Discover and *Know our own Spirits* ( GNOTHI SEAUSON ) *Know thy Self*, was ( I think, in *This* Respect ) meant by the Ancient Morallist. In *This* Respect also ( as to the *General* ) was that Caution of the Prophet ; ( *Mal. 2. 16.* ) *Take heed to your Spirit* ; Tho' it was there Applied to a particular Case. And our Saviours Rebuke to his Disciples. *Ye know not, what manner of Spirit, you are of*, ( *Luk. 9. 55.* ) Referrs to the same matter ; namely, That men should be well acquainted with their own Spirits, and Inclinations ; so will they be better Enabled, To *Resist Sin*,  
and

and *Address to Duty*, in which two, consists That *Renovation of their Spirits*, to which they are Exhorted.

1. To *Resist Sin*; That you may keep your selves ( like *David* ) from your *Iniquity*. ( *Psal. 18. 23.* ) Know and Bewayl your *Infirmity*; That particular *Breach in your Spirit*; ( *Prov. 15. 4.* ) where the *Devil* can most easily make his *Assaults* and *Entrance*. In the *Spiritual Warfare* of the *Soul*, *Corruption in General* is a *Treacherous Party*, within the *Garrison*; But the most *Active* and *Dangerous* *Traytors* of that *Party*; are ( as it were ) by Name Particularly *Discovered*, and brought forth, by a due *Study of our Own Spirits*. The *Blameless* in the *Text Notes*, where the *Blameable* is usually to be found.

2. To *Address to Duty*, That we may be more *Eminently Serviceable* to *God* and *Men* in our *Generation*. Then are men most *Serviceable* when their *Spirits* are suited to their *business*; and therefore a fit *Choice of Callings* in *General*, may much *Depend* on the *Knowledge* of our *Spirits*.

When *Order men* make a *Choice* for an *Affair*,

Assayr, if they act prudently, they view the *Spirits* of their Candidates. So the Apostle ordered the Primitive Christians to Do. (*Acts 6. 3.*) Look you out among you seven men of honest Report, full of the Holy Ghost, and Wisdom, whom we may Appoint over this Business. Every Believer was not qualified for the Service. Every Godly Minister was not so fit to be sent to the *Phillippians*, as *Timotheus*; of whom 'tis said, I have no man like minded, who will naturally care for your Estate. (*Phil. 2. 20.*)

Now as the *Electors*, do Regularly mind mens *Spirits*, so much more should the *Elected*, in their Acceptance of Employments, to which they are Chosen. The want of this Care makes many to venture on *Depths* beyond their Stature; *Burdens* beyond their Strength: Like the Ridiculous Aspiring of the *Bramble* (in *Jothams* Parable, *Judg. 9. 15.*) to be King of the whole Forrest; Come (says the silly Shrub) and put your Trust in my Shaddow.

Some are Imposed upon, by Others Hypocritical Flattery; And they again Impose upon themselves, by their careless Self.

*Self-conceit.* Some are over-valued by the Esteem, that the *partial Love* of their Friends do put upon them: Passions are violent, and commonly Over-lash: *Love* thinks all Excellent, and *Hate* thinks nothing good. A mans *Own Prudence*, should rather guide him than *Others Mistaking Affections*. And truly, in those things wherein others may be greatly Deceived; A man, who is well Acquainted with his *Own Spirit*, may rightly, and easily Inform himself.

This is not said, that men should only Contemplate their *Own Infirmities*; for then no *Humble, Honest Man* would ever be Employed; All such would be ready to Answer with *Moses* upon a Great, and Illustrious Call; *I am not Eloquent; I am slow of Speech; I pray thee send by the hand of him, whom thou wilt* (or marg: *shouldst*) *send.* (*Exod. 4. 10*) Or with Holy, Humble *Jeremiah* (ch. 1. 6.) *Ab Lord--I cannot speak, for I am a Child.*

But the meaning is; every man (prudently allowing graynes for Humane Infirmary) Does, or may (by the Study of his *Own Spirit*) know, what in some measure,

measure he is good for ; and should accordingly apply himself to business. As it is true ( on the one hand ) what is contained in that old Proverbial Rithm.

*Nemo adeo est. Tusus, qui nullos Serviat Ufus.*

*None is so good for nothing, but may be us'd in  
( something*

And 'tis as true ( on the other hand )  
*Non omnia possumus omnes. We are not all  
fit for every thing. Invita Minerva, a  
Crossed Genius will never do Noble  
Exploits.*

And thus much of *Knowing our Spirits.*

2. But when we *know* them, and have *Labour'd* to Govern them according to our best Discretion and Ability ; And then finding an Insufficiency in our selves, well to manage those Headstrong, and Impetuous things : we shall see cause ( besides our own Endeavours, with our own Spirits ) Humbly, Earnestly, and continually to crave Assistance from on High ; That God by his Sanctifying Grace would do that for us, which our Natural Power will never

ver be able to Compass for our selves. Not to *Expell* our Natures; but to *Order* and Govern our Natural Dispositions and Inclinations, as may be most for His Glory and Service; and so for our own Comfort and Advantage. We should Incessantly Pray for our selves, the same which the Apostle here does for the *Thessalonians*. That we may be *wholly Sanctified*, and that our *whole Spirit, both Soul and Body, may be preserved Blameless to the Coming of our Lord Jesus Christ*.

I have done; and shall conclude this Discourse, with that frequent Benediction of the same Apostle: As to *Timothy*, (2 Epist. 4. 22.) *The Lord Jesus Christ be with your Spirit*. Which is the same in Sense with that to the *Galatians*, (ch. 6. 18.) and *Philemon*, (v. 25.) *The Grace of our Lord Jesus Christ be with your Spirit*. Amen.

**F I N I S**



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